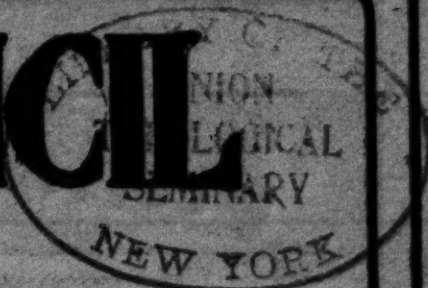
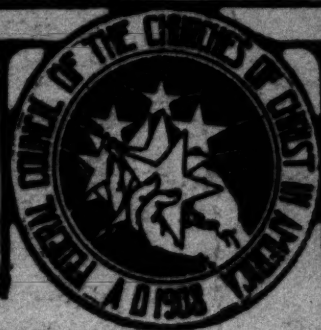


BI-MONTHLY ISSUE FOR FEBRUARY-MARCH, 1923

FEDERAL COUNCIL BULLETIN



Vol. 6 No. 2



Feb.-March, 1923

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**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**



An Easter Meditation

IS the Church in danger of losing its emphasis on the Future Life? Save for a single sermon at Easter time the note is sadly missed.

The "social gospel" has given us new hope for the present life, and that is good. But the social gospel is not the *Gospel* if it lacks the message of Life Everlasting. Without immortality there are, at last, no good tidings for humanity.

For if there is no immortality then there is nothing of lasting value. The earth itself exists only for a time; it will one day be a mass of burnt out cinders. The human race, without the immortality of the individual, is doomed to extinction. All the struggle and aspiration of mankind ends in naught: there will be no one even to recall it all. Apart from life everlasting the world is a meaningless riddle, and our faith in God is shaken to its very base.

Let us beware, then, lest in reacting against a former failure to recognize the importance of life here and now, we lose the vision of the eternal realities which alone can give meaning to our present life. The Gospel of immortality for the individual is an absolutely fundamental part of any adequate "social Gospel." Only if men are children of God, destined for endless fellowship with Him and with one another, of such infinite worth that God sent His Son to redeem them, have we the fullest reason for working to secure the social order in which human personality shall be saved to the highest life.

The present life gets its meaning from the Life that is to come. Human life comes to beauty and dignity and power only as it is lived for eternal things.

Christian Patriotism?

SINCE the publication of the statement by the Federal Council concerning the dangerous influences of secret organizations whose membership is masked and whose activities tend to stir up racial prejudice and ill-will, the editor of the BULLETIN has received frequent communications of an anonymous character extolling the work of the Ku Klux Klan, and defending its underlying ideas. The latest, signed "Protestant," includes the following astonishing statements, clearly indicating the need for such a declaration as that which the Council made:

"The American Idea resists and expels the Jew, the Roman Catholic and the Negro, because their character is antagonistic to the principle of Americanism. . . .

"The Negro is the son of Ham, whose rightful heritage and natural habitat is Africa. He was torn from his native soil, brought to this country and sold into slavery, through sinister papal intrigue. The error of importing the Negro into America can be corrected only by his return to Africa. . . .

"The presence of these three foreign elements, the Jew, the Roman Catholic and the Negro, in any portion of this hemisphere, is incompatible with the peace and safety of America; with her dignity as the spiritual leader of the world, and with her prophesied destiny to be the Kingdom of God 'on earth as it is in heaven.' . . .

"The (Protestant) American people have banded themselves together in secret organization, with the avowed and fixed purpose to drive everyone of these aliens—Roman Catholics, and their allies, the Jews and Negroes—from our midst."

The concluding sentence of the article reads: "Patriots and patriotic organizations are invited to reprint and broadcast this article." We, therefore, reprint it. Surely no comment is necessary!

S. M. C.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities

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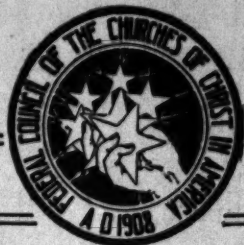
THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA
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SAMUEL McCREA CAVERT, Editor

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FEBRUARY - MARCH, 1923

Expressing the Mind of the Churches on International Issues

ONE of the most largely attended meetings ever held by the Commission on International Justice and Goodwill took place on February 6th at the National Board of the Y. W. C. A., about one hundred persons being in attendance. The purpose of the gathering was to consider the formulation of a statement expressing the mind of the churches with reference to the present international situation. The conference disclosed a remarkable unanimity of judgment as to the obligation of the United States to take a larger part in securing an ordered international life, but considerable divergence of view as to the best method to be followed by the Churches.

The discussion of the first topic: "What is the Duty of the Churches Acting Through the Federal Council with Reference to the Present Crisis in Europe?" was opened by Dr. James H. Franklin, Secretary of the American Baptist Foreign Mission Society, who emphasized the necessity of concerted effort to develop a spirit of readiness on the part of America to make sacrifices in the matter of allied indebtedness and pointed out that America's present economic power is her key to helpfulness in bringing about international peace and stability. Bishop William F. McDowell proposed that a letter be sent to the church bodies in Europe urging them to bring influence to bear upon their governments to join in such an international conference as the Government of the United States would be glad to call if it felt that it would be acceptable to the other nations. Bishop Cannon urged that we ought to ask our own government to take a positive initiative in calling a conference. Professor William North Rice, of Wesleyan, thought we should urge our government to adopt a liberal policy with reference to the allied indebtedness.

A Findings Committee was appointed to study the question carefully in the light of all the suggestions made, and to draft a statement to be presented to the Administrative Committee of the Federal Council. The Committee consisted of the following: Rev. James L. Barton, Rev. Charles F. Carter, Rev. Edwin Heyl Delk, Rev. James H. Franklin, Rev. Samuel G. Inman, Dr. James R. Joy, Rev. T. H. Mackenzie, Rev. John M. Moore, Professor William North Rice, Rev. E. Tallmadge Root, Mr. William H. Short, Dr. Robert E. Speer, Rt. Rev. Ethelbert Talbot, Rev. E. O. Watson, and Rev. Stanley White. After two lengthy meetings of the Committee and a careful discussion of a host of suggestions, a declaration entitled "America's International Obligation in the Present Crisis," printed on another page of this BULLETIN, was presented to the Administrative Committee, and after revision as a result of two hours' consideration by the Committee was unanimously adopted.

The second topic discussed at the meeting on February 6th, "What Should Be the Next Step on the Part of the Churches with Reference to the Near East?" was opened by Rev. James L.

Barton, Secretary of the American Board of Commissioners for Foreign Missions, who had spent the last three months in Lausanne, representing the interests of religious and charitable organizations of America. The summary of his address is printed on another page. His conclusion that there is nothing further which the United States can do to secure a national home for the Armenian people brought dissent from Hon. Henry Morgenthau, former ambassador to Turkey, and Rev. Henry S. Huntington, who urged that some protest against the injustice done at Lausanne ought to be made.

The third topic, presented by Rev. Samuel G. Inman, was "Is There Any Special Contribution Which the Churches Should Make through the Federal Council to the Furthering of Better Relations with Latin America, in Connection with the Coming Pan-American Conference at Santiago de Chile." The substance of his address, together with the action taken, is printed elsewhere in this BULLETIN.

THE INTERNATIONAL COURT OF JUSTICE

The long and vigorous work of the Federal Council and other organizations in support of the participation of the United States in the International Court of Justice seems now to have borne at least first fruits. As widely reported in the daily press, President Harding on February 24th transmitted to the Senate a proposal that the United States should enter the court, due reservations being made in recognition thereby of the League of Nations.

The office of the Federal Council of the Churches immediately sent to President Harding and Secretary Hughes the following telegram:

"Federal Council of Churches expresses grateful appreciation of your message to Senate urging entrance into International Court. It is believed that overwhelming sentiment of Churches supports your action."

Steps were also taken to secure such an expression of public opinion as might lead to action by the Senate before adjournment on March 4th. Telegrams were sent to each member of the Foreign Relations Committee of the Senate as follows:

"Federal Council of Churches officially on record in favor International Court of Justice and urges immediate favorable action on President's message."

A letter was addressed also to each member of the Senate, enclosing a copy of the official action taken by the Administrative Committee of the Federal Council of the Churches in January, 1922, and reaffirmed by the Executive Committee of the Council in December, 1922, urging entrance into the International Court. The action referred to includes the following statement:

"The Federal Council of the Churches of Christ in America sees in the Permanent Court of International Justice not only the fruition and consummation of many decades of American discussions, plans and desires for international peace through justice based on law, but also the promise of a larger and truer righteousness and justice among the nations, a step forward in the establishment of the Kingdom of God among men. It believes this Court will promote the development of a well-considered body of international law and the substitution of reason, justice, mutual goodwill and universal law in place of the crude and savage methods of war or threats of war in maintaining even legitimate and vital national interests."

Letters and telegrams in large number were also received from many local councils of churches. Personal conference was held with Senator Lodge by representatives of the Washington Committee of the Federal Council. Even though action has not been secured at this session of Congress, a strong expression of public opinion in support of the entrance of the United States into the Court has been made.

NATION-WIDE MEETINGS ON AMERICAN COOPERATION

The joint effort of the Church Peace Union, the World Alliance for International Friendship Through the Churches, and the Federal Council of the Churches and the World Peace Foundation, in behalf of international cooperation has led to arrangements for mass meetings in twenty-two key cities scattered widely over the country during the next few weeks. A schedule of speakers has been arranged by Dr. Henry A. Atkinson, who is serving as the Executive of the joint effort. A speaker's handbook on "International Program for America" has been issued, and contains important and valuable material. It can be secured upon request from the Church Peace Union, 70 Fifth Avenue, New York City.



EXILES FROM HOME THEY LOOK TO US FOR HELP

Still Facing the Near East Tragedy

THE effort to secure emergency legislation which would provide for the admission of a limited number of refugees from Turkish territory was continued unabated until the very end of the session of Congress on March 4th. The strongest possible support was given by the Federal Council to the special committee representing the various organizations interested in the problem of the Near East Refugees. At the hearing on the subject at Washington on December 9th, the point of view of the Federal Council, as represented by the action of the Administrative Committee in November was strongly presented. Frequent representations have been made since both by the Federal Council and by many of the local councils.

The chief difficulty in the way of securing action through Congress was the fact that the question of special humanitarian legislation in behalf of the refugees could not be kept separate from the other phases of the immigration problem. The main opposing factor, aside from general indifference, was the fear that provision for the refugees from the Near East might be used as a precedent for breaking down the principle of restrictive immigration.

That it would be an even more dangerous precedent for America to turn its back upon our past and to adopt a policy of excluding from our country persons fleeing from persecution, does not seem to have been fully realized.

Hundreds of thousands of Armenians and Greeks from Asia Minor are now refugees in

Greece, and remain in their unhappy plight, forbidden to return to their homes in Asia Minor and unable to go elsewhere. For Greece to continue to care for all these refugees is obviously out of the question.

CONTINUING NEED FOR RELIEF

In addition to the emergency raised by the refugees, there is the more permanent problem of securing funds for the continued support of the orphans in the institutions maintained by Near East Relief. Whatever hope there is for the future of the Armenian people seems now to be largely wrapped up in the merciful task, which has for several years been carried on by the Near East Relief and must still be continued.

In the annual report of Near East Relief to Congress on March 3rd, Mr. C. V. Vickrey, the General Secretary, reported 115,000 orphans are now under its care.



REFUGEE MOTHER AND CHILD

Dr. Finley Carries Greeting to Hebrew Jubilee

A UNIQUE and gracious event, running counter to the all too prevalent "anti-Semitism," occurred in connection with the Golden Jubilee of the Union of American Hebrew Congregations in New York, in January. Dr. John H. Finley, chairman of the Federal Council's Commission on International Justice and Goodwill, was invited to be one of the speakers. In introducing his address, which emphasized America's need for moral and spiritual idealism, he said:

"Though in appearing here tonight I look to the sanctions of my own heart rather than to any special instructions by the twenty million members of the 29 Protestant denominations represented in the Federal Council of Churches, of whose Commission on International Justice and Goodwill I am chairman, I am sure that I represent them, as well as myself, in saying that you have their most cordial goodwill in your united and nation-wide effort to bring about a revival of religion here at home—a revival that is infinitely more needed than a revival in business or industry. Indeed, nothing but religion can bring solace for the past and hope for the future to this heart-broken earth. Without it the civilization which came by way of Mt. Sinai and Mt. Zion and which bears the name of a Judaeon Child, is doomed.

"If we are to have such a thing as enduring international goodwill and universal justice on the earth, we must begin at home with inter-racial, interdenominational goodwill and inter-neighbor social justice. If Christians and Jews dwelling here together in a land of professed religious freedom, and having the same spiritual foundations for their faith in one God, all believing themselves made in His image, and having hope of human perfectability in their hearts, cannot get on without racial antipathies, secret persecutions and the injustices of prejudging (which is prejudice), what reason is there to expect any such thing as international justice and goodwill on the earth. We might just as well let it go back to the wild animals, as Owen Wister has said, 'who have no souls to corrupt or debase.'

"If I were writing a new letter to the Hebrews, I should add several words to those which begin with the definition of 'faith as the substance of things hoped for, the evidence of things not seen.' I would add some illustrations to those given by Paul, whom time failed to

speak even of Gideon and of Barak, and of Samson and of Jephtha, of David also and Samuel and of the prophets. I would speak of the faith of Washington fighting for our independence, of the faith of Lincoln freeing the slaves, of the faith of Wilson in proposing a world league, of the faith of Catholic, Protestant and Jew who side by side in the war 'bet their lives' that there was such a thing as international justice and right. Time even now fails me as it failed Paul to tell of those who 'obtained a good report through faith, but who yet received not the promise.' It is an immortal roll of faith on which the names of Christians have been added in the centuries since to those of the Hebrews. What Christian would be unwilling to be in that Semite association? Who would object to having his name placed there because Abraham's and Isaac's and Jacob's were already there? Who would refuse to take a place in the great dormitory of eternal fame, because Moses whose grave even was buried, had a room there? 'God has provided a better thing for us,' said Paul, 'that they without us should not be made perfect.' But we should have little chance of reaching even toward that perfection if the prophets of Israel and the Great Teacher whom they taught in the synagogue at Nazareth had not pointed out the way."

In response, Hon. Louis Marshall said:

"It is with a sense of deep appreciation and of gratitude that we have listened to the heartbeats of confidence and sympathy that have come to us from such a glorious organization as the Federation of the Churches of Christ in America. We are justified in regarding the American people as an entirety, as the protagonists of truth and justice and common decency in the United States, and we shall never fail whenever the occasion arises, to cooperate with our fellow-citizens, of whatever faith, in the same exalted cause."

Industrial and Community Conferences in South

A SERIES of community and industrial conferences in southern cities, under the direction of the Commission on the Church and Social Service, began at Norfolk, Va., on February 3rd and closed at Dallas, Tex., March 1st. The other cities visited were Durham, Chapel Hill, Spartanburg, Birmingham, New Orleans, Baton Rouge, Houston, Beaumont, Port Arthur, Galveston, San Antonio, Austin, Waco and Fort Worth.

The team of secretaries consisted of S. Z. Batten, A. E. Holt, Alva W. Taylor and W. M. Tippy. Mr. Champe Andrews, Vice-President of the O. B. Andrews Company, Chattanooga, and Mr. Frank Morrison, Secretary of the American Federation of Labor, were with the team at Norfolk, and Mr. Arthur Nash, President of the A. Nash Company, Inc., Cincinnati, at Birmingham and New Orleans. Mr. Nash was greatly sought after and Mr. Andrews was a distinct "find." Mr. Johnson and Mr. Cavert reinforced the team at Norfolk and held an additional conference at Williamsburg at William and Mary College.

The South is not an easy field because of opposition to "social service" by many churches and lack of cooperation between the denominations in many communities. The South is also extremely conservative on labor relations. It was not always possible to get the conferences understood in advance, but once under way they were, without exception, received with real enthusiasm. Everywhere pastors and people said "If we had only known what you were doing"; and "Next time we will give you a big set up." It became entirely clear to the members of the team that the development of these conferences demands a field secretary to work long in advance to get thorough organization.

Many of the luncheon addresses were given before important and frequently large groups. Pastors were deeply interested. College meetings were inspiring. At Tulane, for example, the School of Business Administration and the classes in Economics and Sociology heard Mr. Nash in separate meetings for two hours each; similar classes in Newcomb heard Dr. Taylor; the students of the State University at Baton Rouge heard Dr. Batten in convocation. Dr. Holt had like hearings at Chapel Hill and Dr. Batten at Trinity, Durham. At the latter

places the universities convened pastors for conferences.

An unexpected development was the great interest in the pictures of parish houses shown by Dr. Tippy and in his discussions of the seven-day church program and Christian centers for industrial populations. Many informal conferences were held with pastors and building committees. One influential Presbyterian pastor said that the pictures and discussion had saved him \$50,000, and resulted in an entire rearrangement of plans.

The conferences were encouraging in the reception given them by employers, labor, pastors and organized groups. The Ministers' Association of Spartanburg refused to cooperate in an invitation to the team, but when the team arrived and its work became known, one of the best conferences in the series resulted, including enthusiastic meetings with pastors, the two colleges, the Young Men's Christian Association, a special meeting with pastors and building committees, the chamber of commerce, and an address by Mrs. Tippy before the women of the churches on "The Church and Women in Industry." Mrs. Tippy also gave two addresses in Norfolk.

DEVELOPING WORK IN COMMUNITY RELATIONS

In addition to the holding of such conferences the Commission on the Church and Social Service is endeavoring to meet the following needs of the churches so far as the limited financial resources of the Commission now allow:

(a) Assistance to denominational officials and pastors in working out the program and facilities of the local church as a seven-day center of community life;

(b) Assistance to local federations of churches and to ministers' associations in relating the churches to social and civic movements of their communities;

(c) Responsibility for the contacts of the churches with national social agencies and movements which work in various forms of community service and desire either to help or to ask the help of the churches;

(d) Correlating the best experience of each denomination in these fields and to make it available to the rest.

Dr. Gulick's Work in the Orient

DR. SIDNEY L. GULICK, Secretary of the Commission on International Justice and Goodwill, has just arrived in Japan after his itinerary of several months in China. During the latter part of his stay in China he visited the southern part of the country, and among the important conferences, in addition to those held at all points with the Christian leaders, was one with Dr. Sun Yat Sen, with whom Dr. Gulick discussed at length the internal problems of China and its relation to other nations.

From China Dr. Gulick went to the Philippines for a brief visit. During six days in the Philippines, Dr. Gulick made thirteen addresses, one of them being before the National University when 1,700 students were present. Among the distinguished persons with whom Dr. Gulick talked were Governor General Wood and General Aguinaldo.

Early in February, Dr. Gulick reached Japan, where a most important program is to be carried out. So important is his visit regarded there that a Joint Committee to direct his meetings has been constituted, representing the Federation of Churches, the Federation of Missions, the Japanese branch of the World Alliance for International Friendship Through the Churches, the Japan Peace Society, the League of Nations Association, the Woman's Peace Society, the Y. M. C. A., the Y. W. C. A., the Association for Reduction of Armaments and the Woman's Christian Temperance Union.

Later parts of Dr. Gulick's program will include a stay in Korea and in Manchuria, followed by a return visit to China, especially for the purpose of being present at the meeting of the new National Christian Council in May. At the earnest solicitation of the Rt. Rev. Logan H. Roots, who is to be one of the Secretaries of this new Council, Dr. Gulick has decided to remain in the Orient until after this meeting.

Concerning his reception in China and the deep interest in his mission, Dr. Gulick writes:

"I find myself warmly welcomed by both missionaries and Chinese; they are glad to know of the international interests of the Federal Council and listen with the deepest attention to my statements of our activities in connection with the Washington Conference."

Dr. Gulick lays special emphasis upon the contribution which the Christian movement in the Orient is making toward the reconciliation of Japan, Korea and China. In the *Japan Advertiser* of February 4, he is quoted as saying in an interview:

"If the military policy of Japan in 1915 had been continued until the present day, Shantung today would be as much a part of Japan as is Korea. The permanent barracks, wireless stations and hospitals erected at Tsinanfu are evidences of the decision of the militarists to make the occupation of Shantung permanent. All these have been handed over to China, however, and today everything points to a new era in the relations between Japan and China.

"While Christianity may not have progressed as rapidly as many think it should have in point of number of converts, there is no doubt that a remarkable advance in Christian thought and activity has been made. Christianity promises to play an even greater role in shaping the destinies of the Far East with the ushering in of the new era of peace and goodwill heralded by the changed policies of Japan and the accompanying change in the Chinese attitude toward this country."

RECENT PUBLICATIONS OF THE FEDERAL COUNCIL

OUTSTANDING ACHIEVEMENTS OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA DURING 1922: PLANS FOR 1923. 8 pages.

WHAT THE CHURCHES ARE DOING FOR INTERNATIONAL PEACE. 12 pages.

AMERICA'S INTERNATIONAL OBLIGATION IN THE PRESENT CRISIS. 4 pages.

COMMUNITY AND INDUSTRIAL CONFERENCE: RECOMMENDATIONS AND OUTLINE OF A PARTIAL PROGRAM FOR CHURCHES.

MOB MURDER IN AMERICA: THE CHALLENGE WHICH LYNCHING BRINGS TO THE CHURCHES. 12 pages.

THE CHURCHES AT WORK FOR INTER-RACIAL COOPERATION. 8 pages.

Financial Needs of Federal Council

THE Executive Committee at the Indianapolis meeting held December, 1922, approved the following budget for the work of the Federal Council during 1923:

Central Department	\$91,000
Washington Office	20,500
Western Office	5,500
Commission on Evangelism and Life Service	20,200
Commission on Councils of Churches...	25,800
Commission on the Church and Social Service	16,000
Commission on International Justice and Goodwill (including Committee on Relations with the Orient and Committee on Mexico).....	30,600
Commission on Christian Education...	2,000
Commission on the Church and Race Relations	11,000
Department of Research.....	28,000
Commissions on Relations with Religious Bodies in Europe.....	8,000
Total.....	\$258,600

This is an increase over the Budget of 1922— but the Executive Committee considered this necessary because of the many demands for

additional service that were pressing. This increase it is hoped will provide for an additional Secretary for Evangelism and an additional Secretary for the Commission on Councils of Churches.

Unless the full amount of the budget is secured these important and necessary additions cannot be made.

HOW BUDGET IS SECURED

The Churches as Churches gave through their general treasuries or boards or through local churches \$71,000 during 1922. It is hoped that this amount may be substantially increased in 1923, but the greater part of support will still have to come from generous individuals. It is hoped that all persons who have supported the Federal Council in the past will continue to do so and that a large number of others will join in its fellowship and support.

Checks should be made payable to Alfred R. Kimball, Treasurer, and sent to 105 East 22nd Street, New York City.



ARCHBISHOP PANTELEIMON, OF ORTHODOX EASTERN CHURCH OF JERUSALEM, AND PLATON, METROPOLITAN OF RUSSIAN CHURCH, NEW YORK, PRESENTING AN APPEAL FROM THE PATRIARCH OF JERUSALEM TO THE FEDERAL COUNCIL IN BEHALF OF PRESERVATION OF THE HOLY PLACES

The Significance of the Lausanne Conference

By REV. JAMES L. BARTON

(Part of the stenographic report of an address by Dr. Barton, the first after his return from the Lausanne Conference, delivered at a meeting of the Commission on International Justice and Goodwill.)

OUR delegates at Lausanne were on the side-lines and they were in an impossible position. I never have had greater sympathy with any group of men in any assembly than with those who represented the moral sentiment and the interest of the United States in that significant conference that was sitting to settle all the great Near Eastern affairs. Just before the conference there was an official interview at Washington, published in the London papers quite at length, to the effect that no matter what was done at Lausanne, the United States would take no responsibility for the result. Whenever our representatives spoke, they spoke on what ought to be done, not to help do it. We were there simply to advise and to see that the Allies secured the most possible in the concessions that were to obtain in the treaty, so that when America made her treaty we might secure all they had won. So far as was possible under those limiting circumstances, our representatives did well.

THE VICTORY OF THE TURKS

For three months the discussion continued and our men stood for certain specific things. Without doubt we helped secure the freedom of the Straits. Another objective which the American representatives struggled to secure was an Armenian National Home. I suppose they put more time and more effort into that than anything else. They had strong instructions from Washington to find a place to which the Armenian population could be taken, where they could speedily become self-supporting. They lost out. I was informed that the Turks had said that they would not sign a treaty in which the Armenian question was mentioned or the word "Armenian" or "Armenia" appeared. The treaty, I believe, does not mention them at all. They are spoken of only under the name "minority population." In this conference that was supposed to settle the Armenian question, the question was thrown over completely.

Another point was the old question of whether Christians should be driven out of Turkey. Our

delegation said they should not. But Dr. Nansen came over from the League of Nations with the statement that the only solution of the Turkish question was an exchange of populations. That sounds very good until you begin to figure out what it means: it means chiefly driving the Armenians out of Turkey. The Turks were allowed to remain in Thrace as long as the Greeks remained in Constantinople. An order was issued allowing the Armenian population thirty days to get out of Turkey. The Turks have won the right to expel a non-Mohammedan population. Here was a principle which has never, so far as I am aware, been discussed in any other great international conference. Is it not a dangerous precedent to set—to say that a nation that wants to rid itself of any part of its population should have the right to send them out with no warning and no place to which they can go?

Turkey has secured also the "right" to abrogate previous engagements that she has entered into during all time. All the concessions, all the capitulations, all the permits, all the agreements that have been entered into by previous Turkish governments prior to 1918 are wiped off the slate. The Turks are starting anew and the Powers are practically accepting the situation and have labored for months trying to get something in place of the capitulations, tacitly acknowledging that the capitulations are abrogated.

WHAT CAN NOW BE DONE

As far as I can see, there is no appeal from the findings, whether the treaty is signed or not. The highest tribunal we know for the trial of a nation, a tribunal made up of representatives of five Powers who gave two or three months to the consideration of the subject, arrived at conclusions written into a treaty. So the Greeks must evacuate the country they occupied two thousand years before they ever heard of Turkey. The conference accepted it and there is little use in raising protest against it now or of talking of its cruelty. We must acquiesce in the fact that the Armenians will not

be given a National Home within the boundaries of the Turkish Empire, even though it be contrary to every moral sentiment of our being. Those questions have been discussed in the highest court and it has been decided, however much we may rebel at the conclusion, that that is the solution of the race question in the Near East.

There seems to be only one thing that can be done. The question was raised in Lausanne after the Armenian case was closed as to whether England, France and Italy would appoint a representative each on an international commission to look into the condition and needs of the Armenian refugees, an "Armenian Refugee International Commission." Ambassador Child was heartily in favor of it. He agreed to do everything possible to secure co-operation on the part of the United States. This would create an international commission of four men whose object would be to look into the needs of the Armenian refugees and see what could be done, even if it demanded national appropriation.

THE QUESTION OF THE FUTURE

We have seen physical force fail in dealing with the Turkish Empire. We are driven to the one thing we can stand for, namely—moral force. We have not lost faith in the power of Jesus Christ to win a nation and a people. We are driven from our confidence in physical force to our absolute confidence in the power of the gospel of Christ to change conditions in the world. It is an interesting fact that the Turks in Lausanne recognize that there is a moral need. They said they want missionaries; that religious liberty will be accorded.

Again, Turkey is going to need help to re-organize her government. They will be slow to take experts from Great Britain, France and Italy. America must be ready to furnish these. I believe that if we go into the League of Nations with Turkey (she has been accepted by the Lausanne Conference and we cannot turn her out) we can bring to bear on Turkey a moral force that will have weight with her and will help her to be worthy of a place in the sisterhood of nations.

The Urgent Needs of European Protestantism

A STIRRING appeal for the needs of European Protestantism has been made by the "Central Committee for Relief of Evangelical Churches in Europe," established a few months ago with headquarters at Zurich, Switzerland. This Central Bureau, it is hoped, will be supported in part by the American Churches. The British, Dutch, Scandinavian and Swiss Churches have already responded.

The recent appeal says in part:

"We emphasize in the strongest possible way the pressing need of the great majority of European churches and the jeopardy in which their work stands. We appeal to the heart and conscience of the whole evangelical world to come to the rescue. Our fellow-believers are suffering sore distress in many countries in Europe where Protestantism is struggling. Many institutions, schools and charitable organizations are threatened with extinction or are in danger of passing into other hands, whether secular or Roman Catholic. Thousands of professional men, clergymen and their

families, widows of clergy and retired pastors are plunged in great straits. In many places evangelical minorities are terribly hard pressed. Many of the protestant institutions, necessary to the life of the church, such as Home Missions, Missionary work, or the Church Press, are ruined or going to cease for lack of funds. The adequate supply of theological students is also endangered.

"This widespread and heavy affliction concerns the whole evangelical world. Single denominations or churches have already lent a strong helping hand to their fellow-believers in the most nearly related churches. But denominational relief-work is insufficient to deal with all the areas of suffering protestantism. It must be supplemented by a general evangelical Relief-work which, by making the necessary adjustments, can bring within the sphere of charity those churches which have been hitherto neglected or overlooked. European protestantism, as a whole, is at present confronted with one of the greatest dangers in its history."

Churches Unite in Promoting Better Evangelism

JANUARY was a month of special significance and influence for the Commission on Evangelism. From January 22nd to February 1st, Dr. Goodell, the Executive Secretary, with a number of denominational representatives visited Indianapolis, St. Louis, Kansas City, Des Moines, Lincoln, Wichita, Oklahoma City and Little Rock. The following denominational representatives were present at all or a part of the cities: Rev. H. F. Stilwell for the Baptists; Rev. F. L. Fagley and Dr. Andress for the Congregationalists; Rev. J. M. Bader for the Disciples; Rev. J. W. Heininger for the Evangelical Church; Rev. F. G. Coffin for the Christians; Rev. Guy H. Black for the Methodists; Dr. Shannon for the United Brethren; Rev. J. A. Vance for the Presbyterians; Dr. Blackwood for the United Presbyterians. In each city a regional conference, taking in the surrounding territory—in some cases men coming as far as one hundred miles—was held. In addition to the general conference in each city, the secretaries met their own ministers and Dr. Goodell met with those denominations which had no regular representative. Dr. Goodell addressed during this time the Disciples School of Theology at Des Moines, the Xenia Theological School at St. Louis, and several other institutions.

The following expression of appreciation from Rev. A. H. Armstrong of St. Louis Federation of Churches indicates the attitude of the ministers of the cities visited:

"I am sure I speak for the whole St. Louis constituency in telling you that the Regional Conference on Evangelism held in St. Louis on Tuesday, January 23rd, and made possible, by the team of national denominational evangelistic secretaries, was a great success in more than a conventional sense. . . . There were more than two hundred ministers present, most of them attending two or more of the sessions. The association of the large group of national men was impressive and enabled each of the leading denominations to meet and become acquainted with its national leader. The attendance at the three conference dinners was between five and six hundred.

"This type of meeting secured publicity. The effect of the meeting is proving very great. It set the whole body of Christian leaders to talking evangelism. It gave ministers courage to go back to their churches and assume leadership on the basis of formed plans. From every direction we are hearing of the shaping and progress of programs in the local churches.

"The meeting seems to have met with an instant and enthusiastic approval and with the unanimous expression of desire to make such a Regional Conference an annual feature in our program."

Dr. Goodell has just finished a remarkable series of meetings at Houston, Texas. Although the meetings were held under the auspices of the united Methodist Churches, all the denominations of the city shared in the well-attended meetings, and the effect has been city-wide. The newspapers of Houston very generously gave almost unlimited space to reports of the meetings. In the early part of January, Dr. Goodell addressed a series of meetings arranged by Bishop Ainsworth of the M. E. Church South. Visits were made to Macon, Ga., for addresses before the South Georgia Conference of the Methodist Episcopal Church, and Jacksonville, Miss., for special addresses.

One of the special features of the program in several cities was the presentation by the Rev. Guy H. Black, of Chicago, of a plan of organization of laymen for evangelistic work. This plan, briefly stated, is as follows: Volunteers from the church membership, always including the officers, are organized into teams of two, usually men working with men and women with women, like the seventy. These teams meet at the church on Sunday afternoons, and week nights at supper, during which they are instructed by the pastor. From a "prospect list" including all non-church members in the parish, who are either related to or known by the church members, names are assigned for the evening's work. Each team makes, on an average, three calls in an evening. The campaign in most churches continues for a single week.

Chaplains and Churches Confer

A CONFERENCE of Chaplains of the Army who are associated with the churches of the Federal Council, was held on February 8th at the Army and Navy Club of America in New York, convened with the approval of the Administrative Committee of the Federal Council by Charles S. Macfarland, Chaplain of the Reserve Corps, who was elected Chairman.

This Conference was significant in that it was composed of representatives of what might be

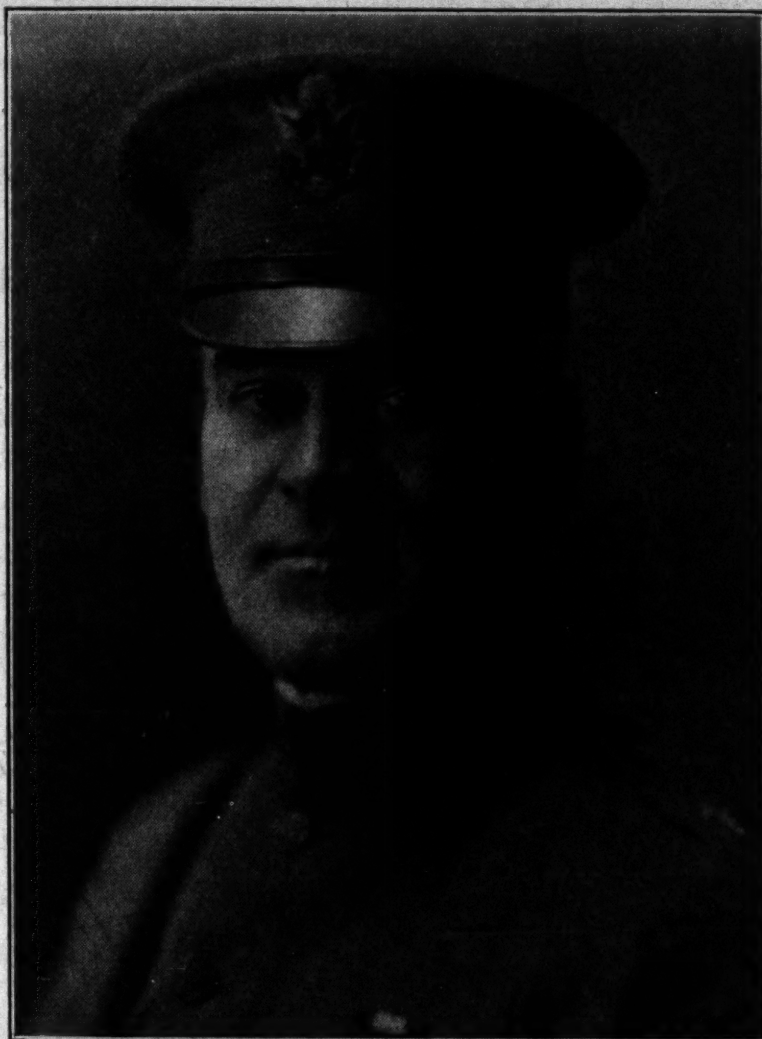
service for the spiritual welfare of the soldiers to be rendered by the National Guard and Reserve Chaplains; the importance of close association with the cooperating agencies of the Churches and the Young Men's Christian Association; the future of the Chaplains' School at Fort Wayne.

Strong emphasis was placed on the fact that the Chaplains above all represent the Churches in the care of a national parish of more than 125,000 young men. Attention was called to



MAJ.-GEN. JOHN F. O'RYAN

Special Guests at Chaplains' Conference Called by Federal Council



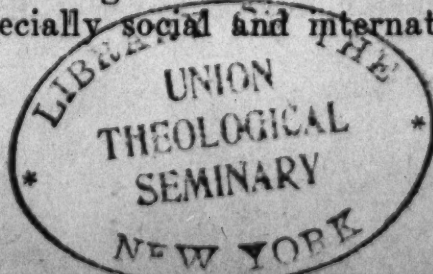
COL. JOHN T. AXTON

fitly termed the four component parts of the Chaplains Corps, the Churches, represented through the Federal Council, and the three branches of the Army—Regular Army, National Guard and Reserve Corps. The Chaplain's Corps differs from all other departments of the Army in that the Chaplains have two commissions, one from the Church and one from the Army.

The following subjects were freely discussed: Relations between the Chaplains and the Churches; the present needs of the Chaplains;

the weakness and in some cases, absence, of close relationship between the chaplains and their denominations. It was the judgment of the Conference that inasmuch as the necessity for economy in the War Department prevents the building of chapels on many of the Posts, it appeared desirable that the church bodies, especially the church federations in the vicinity of posts, should assume this responsibility.

The Chaplains expressed a warm desire for circulating libraries on broadly theological and especially social and international questions.



It seemed the general judgment of the Conference that the 700 or more Reserve Chaplains ought to be used to the fullest extent in view of the fact that the recent cutting down of the number of Chaplains leaves a good many posts, especially isolated and small units, entirely unprovided for. It was also felt that the Reserve Chaplains should, whenever possible, render short time service at the summer camps.

A Committee on Findings was appointed consisting of Chaplains Thomas Swan, R. W. Anthony and W. H. Kephart, which will prepare recommendations of interest both to the War Department and to the Churches.

A warm message of sympathy was received from General John J. Pershing, and addresses were made at lunch by Col. Charles Gerhardt,

Maj.-Gen. John F. O'Ryan, Col. John Ross Delafield and Dr. Robert E. Speer, President of the Federal Council. Maj.-Gen. Robert L. Bullard, Commander of the Second Corps Area participated in the Conference. In the evening addresses were made by Col. John T. Axton, the special guest of the Conference; Chaplain D. R. Wylie of the National Guard, Chaplain J. J. Allan of the Reserve Corps, and Dr. Watson of the General Committee on Army and Navy Chaplains.

Of special interest was General O'Ryan's proposal that a legitimate and valuable service by Army officers in peace time would be the constructive study of methods for eliminating war. In such a service, he held, the Chaplains might well take the lead. We hope to print General O'Ryan's address in the next BULLETIN.

Appeal for Law Enforcement

AS a result of a recent all day conference called by the Federal Council's Commission on Temperance and attended by representatives of most of the temperance agencies of the country, the following declaration was issued:

"The people of the United States adopted national constitutional prohibition after generations of agitation and education, and with a larger majority than any other amendment to the constitution. After three years it is demonstrated that prohibition has produced wide benefits despite difficulties in enforcement and constant misrepresentation.

"The President of the United States in his last message to the Congress called attention to the violation of this amendment and affirmed the purpose of the Federal Government to secure the effective enforcement of National Prohibition. Respect for the constitution and observance of the laws of the United States are the foundation stones of our national security, and upon these depend the perpetuity of our free institutions.

"We call upon the Christian citizens of the nation to sustain the expressed purpose of the Federal Government to enforce the law; to report violations of it to the proper officials as is their duty so declared by the United States Supreme Court; and to support all local, state and federal officers who obey and effectively enforce this law in accordance with their oath of office.

"By every moral standard the buyer of illicit

liquor is as guilty as the seller and becomes legally guilty as soon as he possesses it. We call upon law-abiding citizens to discourage such traffic.

"The enforcement of constitutional prohibition requires an effective enforcement act. Any weakening of the law by permitting the sale of light wine and beer would be practical nullification.

"The Churches have a special responsibility to interpret to the people the meaning and demonstrated benefits of prohibition, to set forth the reasons for personal total abstinence, and to build on firm foundations respect for all law.

"The education and mobilization of a public conscience favorable to the retention and enforcement of the law are fundamental to its success.

"The Churches of America were largely responsible for the creation of the public sentiment which resulted in the adoption of this amendment. The Church has a continuing responsibility to create and maintain the necessary public sentiment to enforce the Prohibition law. **THE CHURCH HAS THE SAME OBLIGATION TO FINISH THIS TASK THAT IT HAD TO INITIATE IT.**"

How Churches Cooperate in Community Programs

THE following cities have called Executive Secretaries of their Councils of Churches since December 1, 1922:

Columbus, Ohio, Rev. W. A. King Baptist, of Cincinnati.
Atlantic City, N. J., Rev. Eugene L. Nixon, Methodist, of Atlantic City.
Boston, Mass., Rev. George L. Paine, Episcopalian, of Boston.
Lincoln, Nebr., Miss Eleanor T. Miller of Lincoln.
Minneapolis, Minn., Rev. Robert B. Blyth, Congregationalist, of Cleveland, O.
Buffalo, N. Y., Rev. Don D. Tullis, Presbyterian, of Indianapolis.

COMMUNITY EVANGELISM

An outstanding feature of the year's work in practically all of the local councils of churches is the Lenten-time concerted campaign of evangelism. In many of the cities union meetings are held during Holy Week, often also for a week or more preceding, in a great downtown theatre. Special services are held in each church, as a part of plan for the whole community, and personal evangelism is emphasized. The Detroit Council's Pre-Easter program is an excellent illustration. Special services are being held for a full month prior to Easter, each speaker having a week's schedule. On Good Friday services from twelve to three are held in four downtown centers in addition to the regular church services. The Mayor of the city has issued a proclamation requesting business houses to close during these hours.

GOVERNMENT AGENCY ASKS COUNSEL

The chairman of the "Special Commission Upon the Necessaries of Life," appointed by the state of Massachusetts, wrote recently to the Massachusetts Federation of Churches that experience had convinced him that law alone could not solve the problem of profiteering, and that he desired a statement of the moral principles involved from the standpoint of the churches, as well as suggestions for legislation, to incorporate in his annual message to the Legislature. The Federation's Committee on Industrial Relations drafted a statement of principles, to which was added the official utterances of the Federal Council and the great denominations, including the Roman Catholic. It is a remarkable tribute that the churches were thus asked to contribute to a report to the Legislature.

HOW THE OTHER HALF LIVES

"Foreign-speaking and Negro Sections of Buffalo," is the title of a simple but useful survey by the Buffalo Federation of Churches.

It sets forth the data needed for more intelligent cooperation in meeting the religious needs of the city as a whole.

UNITED PUBLICITY

Paid advertisements appear twice a week in Dayton papers urging church attendance, and directing attention to various aspects of the value of the church to the community. In addition to this newspaper space, the Council of Churches used 18 billboards during January, the space being donated by Thomas Cusack Co.

DEVELOPING STATE-WIDE SOLIDARITY

A State Pastor's Convention, held under the auspices of the Ohio Council of Churches, brought 750 together in Columbus, from widely scattered sections of the state, January 22nd to 24th, for a program that enlarged the horizon and gave practical assistance to the whole body of religious forces of the state.

CONNECTICUT SPEAKS OUT

To bring before the people of Connecticut the importance of the present world crisis, the Connecticut Federation of Churches sent a letter to all the pastors of the state asking them to present to their congregations the subject of the World Crisis and Christian Responsibility. It said, in part:

"Our Christian conviction is urgent that the United States shall find ways of cooperation with other nations to avert the likelihood of war. A permanent relation should be established corresponding to the vital interests already actually involved. It is disheartening and unworthy of our noblest ideals for our nation to stand aloof when the needs of humanity are so pressing. We urge the importance of some properly constituted association as an instrument of international understanding and cooperation. We should welcome a conference of nations, called by our President, to consider ways and means of reconstruction in a sadly disordered world."

The Challenge which Lynching Brings to the Churches

(The following data and suggestions are excerpts from material gathered by the Federal Council's Commission on the Church and Race Relations for use in leading the churches in a campaign to abolish the lynching evil.)

IT hardly seems credible that America, with its great Christian churches and its missionary enterprises, its homes, schools and courts, permitted between 1885 and 1922, 4,154 persons—the large majority of them Negroes—to be lynched by mobs. Of the total number lynched during this period, 1,034 were white and 3,120 were Negro victims. Doubtless many more of whom no record was made were similarly murdered. In 1919 there were 83 persons lynched; in 1920 there were 61; in 1921, 64, and in 1922 there were at least 57 lynched.

Some of those lynched by mobs were charged with crime; many of them were charged with misdemeanors only; some only with words or acts which are nowhere at any time punishable by law. All were slain without trial where they might have faced their accusers, had witnesses and had the evidence considered by a lawful judge or jury. The frenzied mob was judge, jury, and executioner.

In many cases persons not sought by the mobs have been lynched by mistake, so wild and savage has been the procedure. Some of the victims suffered indescribable torture, such as saturation of parts of the body with kerosene or gasoline so that they could be burned piecemeal, branding with hot irons, or the gouging out of eyes and ears with red-hot rods.

THE EXTENT OF THE LYNCHING EVIL

The states free from this blot are few in number. There are only four—Massachusetts, New Hampshire, Rhode Island, and Vermont—where such an atrocity has not been recorded for any community in the Commonwealth. In four others—Connecticut, Maine, New Jersey, and Utah—there has been no recorded lynching since 1889. During the past ten years the complete territory of ten additional states—Delaware, Idaho, Indiana, Iowa, Maryland, Michigan, Nevada, Pennsylvania, South Dakota and Wisconsin—has been joined to the white list.

ALLEGED CRIMES OF THE VICTIMS

Rape is usually alleged as the principal cause of lynchings. Certainly such a crime could not

be attributed to the 83 women victims! *As a matter of fact nearly four-fifths of all the lynchings in thirty-seven years have been for alleged crimes other than rape or for alleged acts that are not crimes or misdemeanors under any law, common or statute.*

Out of 4,097 victims only 829—60 whites and 769 Negroes—were lynched on the charge of rape or attempted rape. This is only 20.2 per cent of the total. And it should be remembered that these men had been *accused*, not *convicted*, of the crime.

More than one-third of the victims lynched since 1889 were accused of homicide or felonious assault. About one-twelfth were accused of crime against property; some were alleged to have “insulted” white persons; and more than 145 were not recorded as accused of any crime whatsoever.

“Mob law” undermines the very foundations of government, law, and order. The future of our American system of government is involved.

MEASURES TO PREVENT LYNCHINGS

Growing out of past years of experience those who have dealt with this evil recommend that:

1. *States that do not have special laws against lynching should enact them.* Six states have such laws now.

2. *Efforts to secure court trials and convictions of participants in mobs should be undertaken in every state or locality where they occur.* To this end it is suggested that the state authorities be given power by law, if they do not already have it, to shift judges and prosecuting attorneys and to make change of venue for trials easier.

3. *In states where he does not already possess it, the governor should be given power to remove a sheriff who is proven derelict in his duty.* With such power and the growth of public opinion to support them governors can act effectively.

4. *A mounted police force may be provided by the state.* The state police have been effective in preventing lynchings in Tennessee.

5. *Public spirited citizens should back up sheriffs and prosecutors who perform their*

duties against mobs and should take action against those who fail in their duties. In 1922 high-minded citizens of the Georgia Committee on Race Relations led the efforts which resulted in twenty-two indictments, including one deputy sheriff, following lynchings in eight instances. Four of twenty-two persons indicted have already been convicted and sentenced to the penitentiary. The significance of this is shown in the fact that during 37 years preceding there has been 430 lynchings in that state and only one indictment for unlawful assemblage.

6. *Public opinion* is the great lever that moves the officers and instruments of the law. *The public press* is the greatest factor in moulding this opinion. Whatever action is taken to keep the editorial columns and news columns turned against this great evil will prevent its further spread and make for its abolition.

WHAT THE CHURCHES CAN DO

The following are suggestions of some ways in which Christian citizens may help to abolish the lynching evil and to secure Christian relations between the races:

1. *As voters, they can help directly to secure adequate legislation against lynching.* Legislatures generally act in about the way they think expresses the real wishes of their constituencies.

2. *In order to make it possible for lynchers to be prosecuted properly they may contribute to funds for legal aid of competent legal counsel to secure and present the necessary evidence.* The Commission on Interracial Cooperation, with headquarters at the Palmer Building, Atlanta, Ga., is one of the agencies in a position to receive and make effective use of such contributions.

3. *They can help to create a better public opinion by influencing local newspapers to take a fair and just attitude on racial questions.* In other ways they can join with others in creating a public opinion which will bring participants in mobs to trial.

There are other things which the churches in their organized capacity can and should do to hasten the abolition of the lynching evil. The following are a few suggestions:

1. *The supreme contribution of the church will always be in effectively holding up the Christian ideal of relations between the races.* Unless men can be persuaded that the way of mutual respect, friendly cooperation, and positive goodwill—the Christian way—will really

work, we shall not make much progress in removing the stain of lynching from our civilization. The pulpits of the churches have the ears of millions, and can, if they will, stir the consciences of their congregations against the savage practice of lynching.

2. *The churches can impress the dangers of lynching atrocities and their awful effects upon the people, the communities, and the Nation by a distribution of literature on these evils.* Such facts as this pamphlet has described are not known to the great rank and file of church members.

3. *A series of educational talks or lectures on Negro progress and the better side of race relations can be provided.* The ignorance about and misunderstanding of the Negro people are the soil out of which grows much of the prejudice and hostility that fosters lynching.

4. Conferences and meetings of church leaders may be held for recommending measures to prevent lynchings and for formulating plans to secure the cooperation of all the moral forces of the community or commonwealth.

AN EASTER MESSAGE FROM GENEVA

The Consistory and La Compagnie des Pasteurs of the Protestant National Church of Geneva, Switzerland, conscious of the special responsibility which devolves upon Geneva as the headquarters of the League of Nations and of numerous international organizations, has issued an Easter message to the Christian Churches of all lands. The following excerpts show the nature of the appeal:

"Have we really learnt nothing from the terrible experiences through which the present generation has passed? Have we not seen towards what abyss of misery and despair a civilization inspired by pride and dominated by a passionate love of money is hastening? If the men and women of today wish to reconstruct that which those of yesterday destroyed, they must be inspired with a new spirit, the spirit of the eternal Gospel. . . .

"Let all of us who bear the blessed name of Christian, work to prepare a new world and to draw all hearts together. Let us abstain from all feeling of hatred, from all bitter words against other nations and other men. In face of the abominable results of materialism and the worship of brute force, let us show to the young manhood the better way which leads to the universal pacification so ardently desired."

Concrete Suggestions on What to Do for International Cooperation

THE following suggestions are offered concerning practical steps which may be taken by ministers, churches and individual Christians in every community in securing the adoption by America of a policy of full international cooperation:

WHAT MINISTERS CAN DO

1. In the regular services of public worship, preach upon the Christian ideal for international life and the responsibility of America in the present crisis to play its full part in cooperation with other nations in securing a better international life. Make the question a subject of prayer at Sunday services and mid-week meetings. The sanctions of religious faith and moral idealism must be brought strongly to the support of American cooperation.

2. Organize special public meetings or open forums for a discussion of America's international policy and the necessity for her bearing her share of the present burden of the world.

3. Secure from the congregation or groups within the congregation, such as men's clubs and Bible classes, vigorous resolutions urging a program of cooperation on the part of the United States with other nations of the world. Send such resolutions to the President of the United States, the Secretary of State, and your representatives in Congress. In this way the impression that the people of the United States are not yet ready for America to enter into the councils of the nations can be dissipated.

4. Circulate literature upon Christian international ideals, the necessity of getting rid of war, and the duty of America to join in world cooperation. Copies of this pamphlet and of other literature for general distribution can be had at cost upon request.

5. Organize special classes for the study and discussion of the meaning of Christianity for our present international problems, using either "The Christian Crusade for a Warless World," published by the Federal Council's Commission on International Justice and Goodwill, or other literature.

WHAT FEDERATIONS OF CHURCHES OR MINISTERIAL ASSOCIATIONS CAN DO

1. Confer with Chambers of Commerce, Boards of Trade, Farmers' Organizations, and Labor Organizations, concerning the possibility

of a united program in the community among all the forces which are interested in securing fuller cooperation on the part of America.

2. Organize united mass meetings on the part of the churches to voice the moral conviction of the need for American cooperation in securing world peace. In most instances, speakers can be secured in the community. If outside speakers are necessary, write to the Church Peace Union, 70 Fifth Avenue, New York City, or the Federal Council's Commission on International Justice and Goodwill, 105 East 22nd Street, New York City.

3. Organize a special committee, wherever one does not already exist, on International Justice and Goodwill, or some similar subject, representing all the churches for the purpose of promoting persistently their activity in behalf of world peace.

4. Keep in touch with the Federal Council's Commission on International Justice and Goodwill, and the Church Peace Union, so that there may be a concerted movement throughout the country.

WHAT INDIVIDUAL CHRISTIANS CAN DO

1. Accept your personal responsibility for doing all in your power to develop public opinion upon the necessity of America's playing its full part in international life. Talk about the question on every possible occasion.

2. Write to the President of the United States, the Secretary of State, and your representatives in Congress urging them to adopt a program of full international cooperation. Such personal letters of a thoughtful character are often much more effective than formal resolutions.

3. Write short letters to the editor of your local newspaper expressing your judgment on international cooperation.

4. Encourage the formation of study groups on international questions in your church, or in other organizations with which you are connected.

America's International Obligation in the Present Crisis

(Declaration drafted by the Commission on International Justice and Goodwill and unanimously adopted by the Administrative Committee of the Federal Council on February 9)

"THE hope that after the War the world would move rapidly towards permanent peace and a well-ordered international life has been shattered. Growing unrest, political intrigues, physical distress and suffering, a disordered economic life, increasing distrust, suspicions and hatreds, all point to great disaster. If the drift be allowed to continue in the present direction new wars will cripple still further our civilization and may even carry it into eclipse for centuries.

"The failure of diplomatic and financial efforts to bring about a satisfactory settlement constitutes a direct challenge to the Christian Church. Righteousness, justice, and goodwill are the foundations of lasting peace. The problem is essentially a spiritual one and comes distinctly within the scope of the church's duty.

"The Administrative Committee of the Federal Council of the Churches of Christ in America believes that it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making the following declaration:

THE CALL TO AMERICA FOR FULL COOPERATION

"First: We believe that the United States should accept its full share of responsibility for bringing about an effective settlement of international problems. There are those who think the government has a mandate from the people to pursue a policy of aloofness. We do not thus understand the situation. The churches have declared, and must declare again, their conviction that generous cooperation among the nations is absolutely necessary to cope with the present hunger, strife, uncertainty and despair of the world. The participation of the United States is indispensable to successful cooperative action. An attitude of aloofness exposes our foreign policy to the charge of timidity and ineffectiveness. The present crisis in Europe summons us not to pass judgment on other peoples but in a spirit of humility and self-examination to review our own attitude as a nation and to ask ourselves how we may, by cooperation with other nations, help to meet the overwhelming responsibility which rests upon the entire world.

ANOTHER INTERNATIONAL CONFERENCE

"Second: We believe that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts, and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Pact in the Far East. We welcome the suggestion of President Harding in his message to Congress on December 8th, when, in referring to that agreement he said, 'It might be made a model for like assurances wherever in the world any common interests are concerned. . . . We believe . . . in the value of conference and consultation, in the effectiveness of leaders of nations looking each other in the face.'

THE NEED FOR UNSELFISHNESS IN AMERICA

"In calling such a conference we believe that the United States should make it known, as it did at the opening session of the Conference on the Limitation of Armament, that we are ready to make, in common with other nations, whatever concessions, financial or otherwise, may be necessary to bring about an ordered international life. We are convinced that a sacrificial spirit on our part would evoke a willingness in other nations also to make the adjustments that may be needed. Our plans for reconstruction should include not only our allies but our former enemies. Bankers, economists, and business men are telling us that only the re-establishment of normal economic conditions in Europe can bring prosperity to American agriculture and industry. What they declare necessary on the basis of enlightened self-inter-

est, we declare necessary also from the standpoint of the Christian ideal of brotherhood. The well-being of our own country is inseparably bound up with an unselfish consideration of the well-being of the other nations of the world.

JUSTICE IN THE NEAR EAST

"Third: We believe that our Government will not be true to its ideals unless it records a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage, and without some amends for tragic wrongs which have resulted in the persecution and practical destruction of the Armenian people, and the confiscation of their property. For the good of all nations wrong must be righted. We would urge that in any further conference on Near East problems our Government should give full power to its delegates in all matters in which the rights of humanity are at stake and share with the Allied Powers the responsibility for reaching conclusions based upon righteousness and justice. If the Lausanne Conference is not renewed, we believe that our Government should cooperate and, if necessary, take the initiative in the appointment of an international commission which would deal with the whole subject of the refugee and orphan problem in the Near East, and that it should offer to bear its share in providing whatever may be necessary financially to establish these people in some place of safety and opportunity.

THE DUTY OF THE CHURCHES

"We call upon the membership of the churches throughout the country to make a united appeal in behalf of this program of international cooperation, to make known their attitude to the President and their representatives in Congress, and to assure the Administration of their aid in developing a strong public opinion in its support. We especially urge Christian people everywhere to approach these momentous issues on their merits, irrespective of all partisan considerations. We make this plea on the highest moral and religious ground, believing that beneath all these problems lies the need of a great spiritual awakening and a deeper conviction that Christian principles are as binding upon national as upon personal conduct."

APPLYING CHRISTIAN PRINCIPLES TO INDUSTRY

At the last annual meeting of the Executive Committee of the Federal Council, Mr. S. R. Rectanus, director of employment in the American Rolling Mills Co., Middleton, O., in the course of a detailed description of the work of the Company, said:

"The organizers of the company believed that it was necessary to adopt and practice such policies as would bring about a condition of mutual confidence and sympathy between the management, the working organization, the customers, the stockholders, and the citizens of the communities in which its plants are located. As the organization grew larger it became necessary to subdivide the work and one group was made especially responsible for Personal Service. Realizing that our working organization consists of leaders, doers, upkeepers, and counsellors it is the charge of the Personal Service Division to help us continually do those fundamentally sound things which will build up a contented, permanent organization of congenial workmen to whom work is a pleasure and extraordinary accomplishment a consuming ambition.

"We believe that all of our Personal Service Work is the practical application of Christianity to industrial relations.

"Let me quote you from a message of our President, Mr. George M. Verity

"'Work—honest labor—is one of the noblest things in life. No normal man can, however, be satisfied simply to work. *He wants to work to some purpose* and to accomplish the largest possible result, both for himself, his family and his associates. He wants to work effectively. There can be no real effective work without the inspiration of that thing called Spirit, which is the main spring of accomplishment. It is for that reason that we have been so greatly interested in the development of real ARMCO Spirit.

"'ARMCO Spirit is a comprehensive, vital force, which finds expression in the practical application of policies builded on a platform of Christian principles, in which selfish purpose has no place. It is the Spirit which makes for the brotherhood of man and the building of the highest type of Christian Citizenship, which in turn produces an indestructible Republic.'"

A Call to Prayer

For the Pre-Easter Period and the Holy Week of Prayer,
March 25th to April 1st, 1923

(Issued by the Federal Council's Commission on Evangelism)

WHEN has the world's need for sympathy and brotherhood been so impelling and beseeching as it is today? When have hate and selfishness so nearly brought ruin to all that is helpful and good? How shall the Church perform today the task to which God has sent her as the light of the world and the salt of the earth, if her own lamp is not trimmed and burning and her own life so true that she can be the purifying influence in a time of selfishness and sin?

The call to the church is first of all a summons to prayer and consecration. We need to confess our shortcomings and to be ashamed of our aloofness, our sinfulness and complacency. Let us examine ourselves before we take others to task. Hatred and selfish unconcern will cease among the nations when they cease in the individual hearts of men and women.

There is a deepening conviction among men that the greatest power on earth is the power of prayer. It will release more energy for the world's help than any other agency. Pentecosts are ever at hand and will fall upon the church when by the same method that precipitated the first Pentecost she brings herself close to the Infinite.

"Day long a craven cry goes up,
The people drink a bitter cup,
They languish, seeking stones for bread.
Brave faith seems fallen—the old hope dead.
The babblers will not cease,
The people have no peace.
Wake, wake your strings of fire!
God for us—strike the lyre!"

Our topics for the Easter season present Jesus Christ as the Savior of the world. There is no human need so great that He cannot meet it; there is no want that He cannot satisfy. Once more we follow in His footsteps through the tender teaching, the holy fellowship, the cruel scourging, and the agony of the cross. With greater hope than ever we hail the Easter Dawn and pray that the light of that great day may illuminate the world.

"He went out into a mountain to pray and continued all night in prayer to God. And when it was day He came down and stood in

the plain. . . . There went virtue out of Him and healed them all."

Thus, with the Master, he who would do the work of the world in the daylight hours must find his way back, at every eventide, to the sources of his spiritual strength. There is no vital service without its commensurate spiritual life and the one will be as real and abiding as the other is deep and reverent.

The world's deepest need is not political, is not economic; it is, in every age, and above all at the present hour, the need of vital personal religion.

CHRIST OUR SAVIOR

Sunday, March 25th—A SAVIOR FROM SIN
A friend of sinners. Luke 7:34.

Monday, March 26th—A SAVIOR TO SERVICE
Follow me. John 12:26.

Tuesday, March 27th—A SAVIOR FROM PRIDE
I am among you as he that serveth.
Luke 22:27.

Wednesday, March 28th—A SAVIOR FROM DOUBT
Be not afraid; only believe. Mark 5:36.

Thursday, March 29th—A SAVIOR FROM HATRED
Love one another as I have loved you.
John 15:12.

Friday, March 30th—A SAVIOR FROM DEATH
I am come that they might have life.
John 10:10.

Easter, April 1st—A SAVIOR TO NEWNESS OF LIFE

I have overcome the world. John 16:33.

Alternate topics on "Great Words of the Master" are also published.

Promotional Organizations to Conduct Unique Experiment

THE Promotional Organizations and Forward Movements of the various denominations, which have met twice a year for conference with each other under the general auspices of the Federal Council of the Churches, have now undertaken the experiment of holding a "Joint Field Day." The first community conference of this sort is to be held in Baltimore, Maryland, under the auspices of the Baltimore Council of Churches from April 24-26.

The general theme of the conference is to be "The Local Church Promoting the Full Christian Program." The conference will bring together the pastors and selected laymen from the various congregations to consider ways in which the local church can carry on its promotional work more effectively.

It is expected that the promotional departments of all the important Protestant denominations will participate. The committee arranging the program includes Dr. W. H. Patterson of the Presbyterian New Era Movement; Rev. Harry S. Myers, of the Baptist Board of Promotion; Rev. W. E. Lampe, of the Forward Movement of the Reformed Church in the United States; Rev. R. E. Diefendorfer, of the Methodist Episcopal Committee on Conservation and Advance; Rev. J. H. White, of the United Presbyterian Missionary and Efficiency Committee; Rev. S. M. Cavert, of the Federal Council of the Churches.

The tentative program is as follows:

TUESDAY, APRIL 24

Morning—Meeting of United Stewardship Council.

Afternoon—Meeting of Representatives of Promotional Agencies.

Evening—Public Meeting. Addresses: "The Call of Christ to Personal Discipleship"; "The Message of Christ for the World Today."

WEDNESDAY, APRIL 25

Morning—Address: "The Local Church Recruiting for Christian Life Service." Address: "The Local Church as Teacher of the Principles of Stewardship." Group discus-

sions: "What Methods Can be Used to Promote more Effectively God's Claim upon Life and Possession?"

Afternoon—Address: "The Objectives and Program of the Local Church." Address: "How to Organize the Financial Program of the Local Church." Group discussions: "What Methods Can be Used to Organize the Finances of our Church More Effectively?"

Evening—Public Meeting. Address: "Making America Christian for the Service of the World." Address: "The World-wide Work of the Church."

THURSDAY, APRIL 26

Morning—Address: "The Local Church Securing Better Publicity for Its Message and Its Work." Addresses: (3 of ten minutes each) "How Some of the Churches of My Denomination are Getting Results in Publicity." Group discussions: "What Methods Can We Use to Carry Out a Program of Helpful Publicity in our Church?"

Afternoon—Address and discussion "Organizing an Adequate Program of Missionary Education in the Local Church." Closing address: "His Church in This City" (or some similar theme).

Evening—Dinner conference of the Promotional secretaries.

Why the Pan-American Conference Concerns the Church

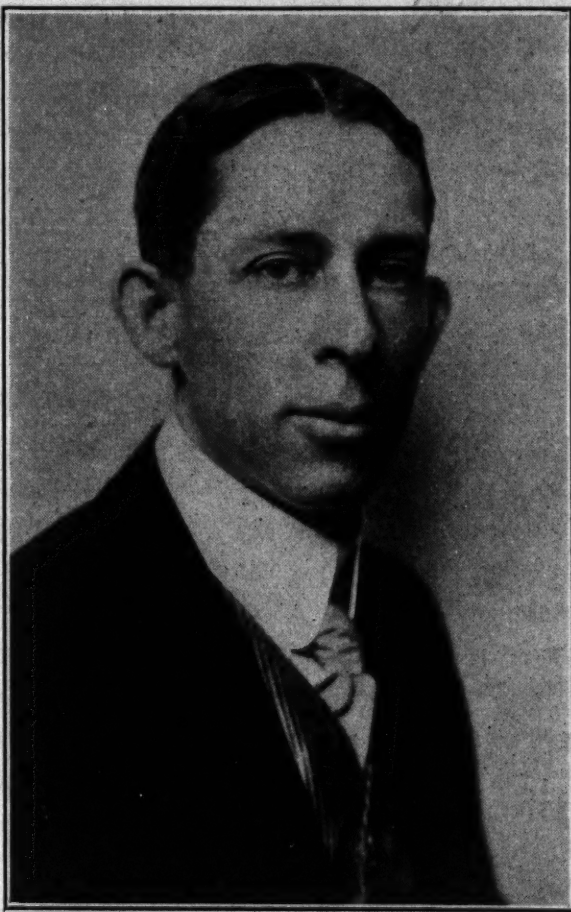
By SAMUEL GUY INMAN,
Secretary, Committee on Cooperation in Latin America

THE calling of the Fifth Pan-American Conference, to meet in Santiago, Chile, in March, 1923, offers the greatest opportunity ever presented to the American Continent to break down the barriers which have divided the American nations for more than a century. I am gravely concerned with the evidence that reaches me from day to day that large companies of Latin Americans in the twenty southern countries are growing more prejudiced against the United States. The most talked of Latin American at the present time, Gabriela Mistral, the Chilean poetess, in an article which has been published in every Latin American country says that there are two things which must unite Hispanic America: first, the beautiful Spanish language; and, second, the pain caused by the United States. She refers, of course, to such acts as the taking of Panama, the occupation of Haiti and Santa Domingo, and the commercial exploitation and threatened invasion of Mexico. Several of the most distinguished literary men of these southern countries now head great publishing concerns in Spain where they are managing a campaign of Pan-Hispanism, calling upon the Spanish American Republics to stand together for common protection against the encroachments of the United States.

It is bad enough to have a divided Europe, a divided America would mean the elimination of much hope for the future of civilization. Will the Fifth Pan-American Conference be able to bring all America closer together?

During the thirteen years intervening between the last Pan-American Conference held in Buenos Aires in 1910 and the one to con-

vene at Santiago, the world has greatly changed. Latin America has grown remarkably. Latin America in 1910 had no friends, speaking internationally, but in 1923 she is furnishing the President of the Assembly of the League of Nations, and two out of the six elected members of the Council of the League and two of the eleven judges of the International Court erected by the League.



SAMUEL GUY INMAN

The agenda at the Santiago Conference is to be enlarged. Uruguay has insisted that the question of an American League of Nations be discussed. It is easy to see the many questions involved in such a question; America's attitude to the World League, a definition of the status of the Monroe Doctrine, a determination of the status of the small states like Haiti, now under control of the United States, conditions under which American governments shall be recognized, etc. Two other topics of especial interest to the churches because of their relationship to international peace are the codification of American

international law, and disarmament. The latter subject will bring on a hard fight. There has been tremendous excitement throughout Latin America in the last few months because of the appointment by the United States of a Naval Mission to Brazil to help Brazil build up her navy. Argentina says that we are denying all that we proposed to do in the Disarmament Conference.

Still another question which interests the churches is the consideration of measures to secure the progressive diminution in the consumption of alcoholic beverages. It is very significant that Latin American countries are in-

terested in having this matter thoroughly discussed.

The churches should do all possible to impress our delegates to the Conference with the importance of making it count for building political and social cooperation. A recent meeting called by the Commission on International Justice and Goodwill of the Federal Council of the Churches took action which effectively summarizes the concern of the churches in the issues involved in the coming conference. The resolution reads:

ACTION OF FEDERAL COUNCIL

"We urge that in connection with the coming Fifth Pan-American Conference our nation do all in its power to cultivate amity and friendship with the Latin American nations and so to prevent the development on our continent of the spirit of distrust and suspicion that has led the European continent into its present morass. We, therefore, urge that our delegates to the Conference make every effort to promote practical cooperation among all American countries, to dispel the impression prevalent in some Latin American quarters that the United States might use its economic or political power in impairing the sovereignty of any Latin American nation, to press for the largest possible reduction of armaments, and to develop adequate machinery for the peaceful settlement of all questions that may arise between our own nation and our neighbors on the South."

Such a program effectively carried out will show the way to peace and goodwill among the Republics of the Americas.

**SEEKING RESOURCES FOR UNION
WORK IN CANAL ZONE**

Rev. Harry B. Fisher, pastor of the Cristobal Congregation of the Union Church on the Canal Zone, is now in the States assisting the Committee on Religious Work on the Canal Zone in securing \$100,000 for the erection and completion of church buildings on the Zone.

Mr. Fisher has been pastor of the Cristobal Congregation for nearly two years. His acquaintance with the conditions on the Zone and across the boarder, and his enthusiasm for the way in which the members of the Union Church are supporting the work should result in the securing of many contributions. It is very evident that if this fund is raised it will be because of the interest of individuals, there being but little likelihood that any further appropriations can be made by the denominational boards.

**APPEAL FOR BETTER CONDITIONS
IN CANAL ZONE**

As a result of a memorandum from the Ministerial Federation of the Isthmus of Panama and other information received from various sources, the Federal Council of the Churches at the meeting of the Administrative Committee in February made an appeal to the Secretary of the Navy and the Secretary of War to do everything possible to safeguard the moral welfare of soldiers and sailors at the Canal Zone. Special attention was called to the fact that while prohibition is effective in the Canal Zone, there is no anti-liquor legislation in the territory adjacent, and that the effect is practically to nullify the prohibition laws in the Zone. The heads of the War and Navy Department were urged "in every possible way, through regulations and the strictest observance of such regulations, to safeguard our soldiers and sailors against the enticements of vice, and especially of alcoholic liquors during the period of the visit of our fleet in the waters of the Canal Zone."

With a view to a more constructive and permanent solution of the problem created by the sale of liquor in the Republic of Panama in territory adjoining the Canal Zone, a communication has also been addressed to the Secretary of State and to the Minister of Panama enquiring whether in the new treaty, which is to be negotiated between the United States and the Republic of Panama, it might not be possible to have a clause inserted which would prohibit the sale of alcoholic liquors in the Republic of Panama.

**VISITORS FROM EUROPEAN
CHURCHES**

Prof. Karl Beth, of Vienna University, is in this country at present, giving lectures in a number of our theological seminaries, and also making contacts which will be helpful in the relief of the intellectuals of Austria. He is making his headquarters at the Federal Council.

Chaplain Eli Bertalot, of the Italian Church at Geneva, at present visiting in this country, has received the degree of Doctor of Divinity at Ursinus College, Pennsylvania, on "Founders' Day," February 20th.

The Duty of the American Churches to the Churches of Europe

By BISHOP JAMES CANNON, JR.,

Chairman, Federal Council's Commission on Relations with Religious Bodies in Europe

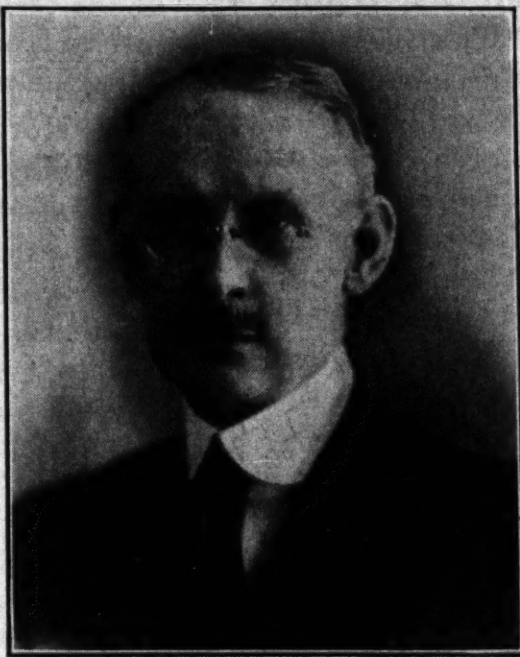
NO church in any land is so powerful that it can presume to ignore other churches, their methods of work and the results of their labors. If it is truly Christian it will not be satisfied to violate in any way one of the greatest articles of our faith—the communion of saints. Indeed, the idea of a holy Catholic church throughout all the world is nothing but dead form of words unless it is vitalized by the belief in the communion of saints, of all saints—of yellow saints, of brown saints, of black saints and white saints, of French saints, of German saints, of Scandinavian saints, of Latin American saints, of Chinese saints, of Japanese saints, of Negro saints and American saints.

But the church is slow to realize the sweeping nature of this faith, even as it applies to the Western World. Notwithstanding the fact that our American religious leadership came originally from the churches of Europe, there has been practically no cooperative effort with those churches. There has been, on the part of the great mass of American Christians, very meager information concerning our Protestant brethren in Europe or the conditions under which they have labored. There have been conferences like the Lambeth among the Episcopalians, the Ecumenical Conference among the Methodists, the Pan-Presbyterian Conference and the Pan-Baptist Conference, all meeting at intervals of several years. These have done something to bring about a better understanding, but there has been no great world organization, similar to the Roman Vatican, to bind together American and European Protestant churches.

Various things have caused American Protestants unconsciously to minimize the relative value and importance of European Protestantism. It has been considered to be too formal and ritualistic and without much deep spiritual life. It is also true that any form of state support of religious institutions is so alien to American Protestant thought and practice that it has been difficult for American Protestantism

to believe that any church could be strong and independently aggressive in its activities if it accepted any form of state support. The comparatively meager sums contributed for foreign missions by many continental Protestant churches have been considered indicative of a lack of missionary spirit and therefore of weak propagating force and of a narrow provincialism resulting from semi-support and control by the state. Roman Catholicism, moreover, with its numerous churches and cathedrals, has bulked so large in the eyes of American travelers, compared with the relative strength of Roman Catholicism in the United States, that European Protestantism seemed to be overshadowed.

But the war has brought us of necessity into closer contact with European Protestants. We have discovered that there is a great wealth of genuine Christian spirit among them, and that while there is much more ritual and ceremonial, and much more dependence upon the state than is customary or is agreeable to our American Protestants, yet there is less underlying secularism and sacerdotalism than the average American Protestant is inclined to believe. It is a clear gain to the Church universal, to the communion of saints, that American Protestantism is realizing more deeply than ever before that, despite all the differences in organization, in



BISHOP JAMES CANNON, JR.

method, in ritual, in ceremonial, the fundamental facts involved in Christian fellowship are present in the European churches. It is a joy to find that there is the same passionate devotion to our divine Lord and Savior that we realize in our own churches at home.

With the increasing sense of fellowship there has followed of necessity the increasing desire to cooperate in every possible way in helping our Protestant brethren in Europe not only to recover from the weakness, division and demoralization brought on by the war, but to become more effective in the accomplishment of their mission than ever before. It was the development of this strong, underlying belief of the communion of all saints that caused the Federal Council of Churches of Christ in America to organize a Commission on Relations with Religious Bodies in Europe. That Commission has endeavored to study and reach an understanding of the condition of European Protestantism.

It was at first exceedingly difficult to find any common meeting ground for the representatives of the Protestant Churches of the different countries. It has been necessary for the Commission to proceed very carefully. In November, 1921, it called a conference in the City of New York which studied carefully what could be done, and it was decided to suggest to the various branches of European Protestantism that a conference be held for the purpose of discussing the present needs and how to meet them. There was a hearty response to this proposal and the Bethesda Conference was held in Copenhagen on August 11th and 12th, attended by seventy-two delegates from twenty countries.

The discussions which followed proved that our Commission had rendered great service in helping to bring about such a conference. In the face of the well-nigh appalling need of all the European churches there was developed a spirit of mutual sympathy for the difficulties and distress which were found to be common to all. And so great was this realization of common need that there was not simply a great longing for some form of cooperation, but a determination to overcome all obstacles to secure that result. So the agreement was made which called upon the Swiss Federation of Churches to set up a federation of European Protestant Churches through which a relief work in their behalf could be carried on. To do this work efficiently will call for a budget of about six thousand dollars for the coming year,

and a recent conference, called by the Commission, decided that American Protestantism should give practical evidence of its greater desire for closer cooperation with European Protestantism by contributing two-thirds of the budget for the coming year.

The immediate purpose of the organization thus established is to secure and present full and accurate information concerning the condition of the Protestant churches of Europe, especially in central and southeastern Europe. In some countries, old foundations have been overthrown, old systems cast aside, and doubt, uncertainty and fear of the future paralyze the stoutest hearts. But out of all this chaos good can come. The church, thrown upon its own resources, will doubtless finally develop a system of self-support entirely free from state dictation or control, and be far stronger than before, because it will be the recognized activity of the loyal personal followers of Christ. But the period of transition is critical, and the wisest, most devoted leadership may fail in the face of the tremendous obstacles which confront all constructive efforts in Europe today.

Whatever may be the arguments of politicians, the Holy Church Universal of the living God with its communion of saints cannot stand for one moment for a policy of isolation. Such a policy is a denial of the great missionary call of her Lord, and destructive of the purpose of her existence. The call to the American churches to evangelize Asia and Africa is no more urgent today than is the call to go to the help of our fellow-Christians in Europe in this hour, not only of their extremity, but also of their opportunity.

There are very many who are deeply interested in the League of Nations and who would like to keep accurately informed concerning its actions and achievements. Geneva, however, is a long way off and the present reports are meagre and irregular. So our thoughts on the subject remain shamefully vague. Few seem to know of the Year Book of the League of Nations, compiled annually by Dr. Charles H. Levermore, Secretary of the League of Nations Union, giving an accurate digest of the work of the League during each calendar year. Those who wish an informed opinion on this central issue of world affairs should have this Year-Book. It is published by the Brooklyn Daily Eagle, Brooklyn, New York; \$1.50.

D. W.

Important Conference of All Educational Agencies of the Church

WITH the cooperation of all the important agencies which are dealing with the many-sided work of religious education, the Federal Council of the Churches is planning a special conference, to be held May 3rd, and 4th, to deal with the problem of correlation of educational programs.

The conference is the outgrowth of an earlier conference held at Garden City, L. I., in May, 1921, when a continuation Committee, made up of one representative of each of the participating agencies, was appointed. It is this Continuation Committee which is arranging for the coming conference.

Attention is to be concentrated upon the correlation of educational programs for a single age-group. Since the programs offered for boys and girls between twelve and seventeen are especially numerous and probably present the most difficult problems of correlation, the discussion is to center around the study of this age-group, its needs, and the programs of the various organizations to meet those needs.

The International Sunday School Council of Religious Education, as the interdenominational agency representing the Sunday School boards or the boards of religious education of the various denominations, is recognized by all as of special importance in connection with the conference. Other organizations offering specialized educational programs, or contributions to programs, or otherwise directly interested in the problems of religious education for this group, will be represented, including the International Sunday School Lesson Committee, American Sunday School Union, World's Sunday School Association, Missionary Education Movement, Council of Women for Home Missions, Central Committee for the United Study of Foreign Missions, United Society of Christian Endeavor, International Association of Daily Vacation Bible Schools, The Religious Education Association, International Committee of the Y. M. C. A., National Board of the Y. W. C. A., Boy Scouts, Girl Scouts, Camp Fire Girls.

Organizations which are not immediately concerned with the age-group twelve to seventeen but which have a vital interest because they will be dealing with the same young people in subsequent years are also invited to appoint members of the conference. This list includes: Council of Church Boards of Education, Association of Biblical Instructors in American Col-

leges and Secondary Schools, Conference of Church Workers in Universities, Conference of Theological Seminaries, Board of Missionary Preparation, Student Volunteer Movement.

For the purpose of locating clearly the problems which need special attention, informal conferences have been held by Rev. Benjamin S. Winchester, secretary of the program committee, with representatives of the majority of the organizations which offer programs for this age-group. Out of the suggestions thus received, it is proposed to prepare a syllabus as a basis of discussion for the conference. In connection with the preparation of this syllabus each organization will be invited to make an official statement of what it feels to be its own distinctive contribution to a complete program of religious education for this age-group.

The program as tentatively outlined is as follows:

Theme of the Conference: The Correlation of Programs for Use Among Boys and Girls Between the Ages of 12 and 17.

First Session—May 3, 1923, 10:30 A. M.

Essential Elements in a Complete Program of Religious Education for Ages 12 to 17.

What elements are essential?

How are they related to each other?

Second Session—May 3, 1923, 2 P. M.

The Distinctive Contributions Now Being Made by the Various Agencies Toward a Complete Program of Religious Education for Ages 12 to 17.

1. The contributions of the Sunday School Agencies, denominational and interdenominational.
2. The contributions of the Agencies for Missionary Education.

3. The contributions of the Young People's Societies.
4. The contributions of the Affiliated Agencies—Y. M. C. A., Y. W. C. A.
5. The contributions of other Affiliated Agencies—Scouts, Campfire, etc.
6. The contributions of Agencies for Week-day and Vacation Education.

Third Session—May 3, 1923, 7:30 P. M.

What is the Experience of the Local Church in the Use of Programs Provided by Agencies Working Independently?

1. Reports from representatives of Rural or Village Churches.
2. Reports from representatives of Churches in Towns and Cities.
3. The Problems raised by lack of correlation between Agencies dealing with the College Age and the age preceding.

Fourth Session—May 4, 1923, 9:30 A. M.

Experiments in the Attempt to Secure Correlation.

1. Reports of Local Experiments.
2. Reports of Attempts by National Program-making Agencies to secure a correlated program.
 - a. By denominational agencies.
 - b. By interdenominational agencies.

Fifth Session—May 4, 1923, 2 P. M.

By What Steps May Correlation Best be Attained?

1. The Problem of Correlation, Analyzed and Formulated from the Point of View of the Local Church.
2. What Steps are Desirable on the Part of National Agencies, in order to secure for the Local Church a complete correlated Program for Ages 12 to 17.

Sixth Session, May 4, 1923, 7:30 P. M.

Report of the Findings Committee and Discussion of the same.

Plans for Huguenot-Walloon Tercentenary Abroad

SWISS PROTESTANTISM is making remarkable plans for the reception of the Pilgrimage to European Protestant centers which has been organized by the Huguenot-Walloon New Netherland Commission instituted by the Federal Council. Not only have local committees been set up in the Swiss towns to be visited by the Pilgrimage group, but a national committee has been formed under the chairmanship of Dean O. Herold, the President of the Swiss Protestant Federation.

The National Committee has already sketched out a program for visits to Geneva and Zurich, including a reception in the hall where the League of Nations meets, and divine service at the Auditoire, where Calvin gave his theological lectures and where John Knox preached. In Zurich the party will visit old St. Peter's Church, adjoining the House of Lavater, the Cathedral, Zwingli's church and house; and the Island of Ufenau, where Ulrich von Hutten found asylum.

Word has come from France that official receptions to the Pilgrimage are being prepared in the principal cities, and a national reception committee has been appointed, including many distinguished French Protestants.

A Belgian Tercentenary Committee is in process of formation. In Italy the prepara-

tions for the Tercentenary are in the hands of the officials of the Waldensian Tavola. In Holland the Leyden Pilgrim Fathers' Society will arrange the program.

A HUGUENOT-WALLOON MEMORIAL COIN

Congress has just passed a measure authorizing the striking of a commemorative half dollar in honor of the three hundredth anniversary of the coming of the first Huguenots and Walloons to America, in 1624. The Huguenot-Walloon New Netherland Commission will furnish the design for the coin and will arrange for the distribution of it.

An informal meeting to consider the release of the fifty-three political prisoners still held in federal prisons under the war-time Espionage Act was held at the home of Mrs. Willard D. Straight in New York on March 1st. Rev. F. Ernest Johnson, Secretary of the Federal Council's Research Department, presided. Among the speakers was Professor Harry E. Fosdick, of the First Presbyterian Church, New York. An increasing number of Church people have become concerned about the release of these prisoners, being convinced that the prolonged imprisonment of men for expressions of opinion under an act repealed two years ago is harmful to the best interest of a democratic government.

"Naked and Ye Clothed Me"

How the American Churches Can Help Russia Now

THE Russian famine is not yet over; it is still a serious calamity.

"A fair estimate of the number of people in Russia who will starve before August, 1923, if not fed by Russian or foreign relief is 8,000,000." So reported, on February 9th, the special commission sent by the National Information Bureau to make an investigation of the famine needs of Russia at the present moment. Last year's famine left the peasants weakened and destitute, depleted their livestock, limited their spring plowing and made adequate crops impossible. A new drought destroyed large portions of even those crops which they were able to plant.

They need food, medicines, and equipment for children's homes and hospitals, and horses and implements for agricultural reconstruction. *But especially do they need clothing. Clothing for men, women and children is needed, particularly warm garments of all kinds. Clothes for children of school age, 6 to 16, are in special demand. Many children are unable to attend school because they have nothing to wear.*

The Federal Council of the Churches is therefore issuing an appeal to the churches of America to collect good second-hand clothing which can be shipped to the Russian famine sufferers, to be distributed by the American Friends Service Committee (Quakers). Money also is still urgently needed for the maintenance of the Friends' work of child-feeding. If, however, one hesitates to make an appeal for money he has no ground for hesitation in appealing for second-hand clothes. It is a need which can be met with comparatively slight effort. Every family has clothing which is

hanging useless in closets. By sending it to Russia it will serve to clothe those who otherwise will suffer.

All clothing should be sent, prepaid, to the Storeroom of the American Friends Service Committee, 15th and Cherry Streets, Philadelphia, Pa. This organization has generously agreed to assume the expense of shipments to Russia, and distribution of all clothing contributed by the Churches of the Council.

Care should be taken to see that the clothing

contributed is good for at least six months' wear and that it is clean and well mended. *Cotton* stockings should not be sent. Shoes are in great demand, but to be useful they must have broad toes and low heels. In addition there



RUSSIAN CHILDREN RECEIVING CLOTHES FROM AMERICA

is great need for all kinds of uncut material, which can be made into garments by the women of the famine zone, many of whom are sewing for the benefit of the community in return for their relief rations.

"The quantity of clothes which we have to distribute is so appallingly small, and the need for clothing so universal, that the famine of clothes is for many as bitter as the famine of food." So writes an American relief worker from the Russian famine zone. Another worker writes: "Whole villages are thrown into a turmoil of excitement when the news goes out that we have American clothing for them. I do hope that the folks back home will realize how much good warm clothing means to these peasants who must live through such extremely cold winters under such great difficulties as the famine has now brought upon them."

The Chinese Church and Christian Unity

By REV. C. Y. CHENG

(Part of an address delivered at the recent Foreign Missions Conference at Bethlehem, Pa. Dr. Cheng was the presiding officer at the great Conference at Shanghai last May, which formed the National Christian Council, a body strikingly similar to the Federal Council of the Churches of Christ in America.)

THE Chinese Church is seeking for unity among the various church bodies. The introduction of denominationalism of the West into China has not met with a warm reception. To lay stress on such differences and to perpetuate such divisions in China is not only working against the highest hopes and desires of the Chinese, but is putting upon the shoulders of the "weak brethren in Christ" a yoke that is uncalled for, unnecessary and undesirable. We would not for a moment speak slightly about such differences in the Churches of the West. They have no doubt in times past been of real value, though may it not be that even at the best they have served their day? But the Chinese Christians do not welcome such denominationalism, because it belongs to somebody else and not to them. David's victory over the giant enemy was not achieved by wearing the armor of Saul. There is no reason why in accepting Christianity Chinese Christians should accept also the many diverse institutions and traditions of the West with the shaping of which they have nothing to do and in which they are not interested. To urge them to adopt such sectarianism is indeed belittling the lofty ideals of Christ.

Happily some missions in China do appreciate this point of view of the Chinese Church, and are working for greater and more effective unity. When the Churches in Canton desired to come together to form a united body, the union was formed naturally and easily; seven denominational bodies united under the name of the Chinese Christian Church of Canton. Similarly in the Amoy district the Presbyterian and the Congregational Churches have joined hands and became one ecclesiastical family. And there is prospect of the union at no distant date of all the Presbyterian and Congregational Churches in China.

It is not practicable for all the Churches so to unite at the present time. Other measures, however, have been taken whereby missions and churches may confer and work together in matters of a common interest, leaving the denominational integrity undisturbed. In higher edu-

cational work, in city-wide evangelistic activity, in Christian literature, and in many other directions, united efforts have yielded much fruitful result. As an outcome of the recent National Christian Conference in Shanghai, a National Christian Council has been formed, which will carry on the work begun by the China Continuation Committee and will greatly strengthen the tie of Christian unity.

The organization of the Council had the hearty support of the Chinese delegates to the National Conference last May, and they look to it as one of the important means of helping them understand better what ideals they should strive to attain, and of creating the atmosphere in which the attainment of these ideals will be possible. They are confident that the Council will lead the Churches to a better understanding, bring about more Christian brotherliness, and increase the efficiency of their united endeavors. These movements need your wholehearted support if they are to make their full contribution. Who knows but what these small beginnings of today may lead to larger and greater unity in the whole of Christendom, and thus usher in a new day for the influence of the Christian Church in the world?

DEVELOPMENT OF RELIGIOUS DRAMA

An interesting recent development in the work of the Federal Council has been the appointment of a Committee on Religious Drama, its purpose being "to evaluate religious dramatic material already created, to create new material where needed, to set standards for production, and to encourage the use of the dramatic method in religious education through denominational, interdenominational and community-wide activities." The chairman of the Committee is Rev. Fred Eastman, of the Presbyterian Board of Home Missions. Other members include men and women who are deeply interested in the development of religious drama as an important method of religious education.

THE PROBLEM OF THE RUHR

In the issue of the Information Service, published by the Commission on the Church and Social Service, for March 3rd, there is a careful analysis of some of the factors involved in the complicated political and economic issues connected with the occupation of the Ruhr. The article is commended to all who are trying to discover what Christian principles require in the present international situation. Among the divergent judgments quoted is that of the students of Union Theological Seminary, New York, who have drafted a statement of their convictions on the situation in the Ruhr and sent it to other colleges and seminaries, as a basis for discussion. These students say:

"We deplore the seizure of the Ruhr, believing that, whatever may be the technical legality of it under the Treaty of Versailles, the French policy is morally unjustifiable as well as politically unsound, and can result only in increasing the present international tension and retarding the achievement of a lasting peace in Europe.

"But we further believe that the indefensible character of the French policy should not be allowed to blind our eyes to the fact that this policy is itself only an inevitable result of fundamentally wrong methods of dealing with international problems, and we are convinced that there can be no assurance of world peace until these methods are changed. In particular, we absolutely disbelieve in the ultimate efficacy of war as a method of international arbitration."

The Willard Straight Post of the American Legion (in striking contrast with the utterances of the majority of the spokesmen for the former wearers of the khaki) has brought out a statement on the situation in the Ruhr and the international problems of the day, which has attracted wide comment. It is a long and careful analysis of conditions in the several European countries and of the steps which, in the judgment of these erstwhile soldiers, our own nation ought to take in the interest of reconstructing Europe and securing world peace. The document can be secured on request from the secretary, 14th floor, 120 West 42nd Street, New York.

The Archbishop of Upsala, Sweden, has sent an appeal, in behalf of the Scandinavian

Churches, for the help of America in securing a reconciliation between the contending forces in Europe.

A Bible for the Blind

THIS picture shows a Bible for the blind printed in American Braille by the American Bible Society. It requires 19 volumes, weighs 150 pounds, and costs \$75 to produce.

The small volume held by the young lady contains a number of selected passages, such as the twenty-third Psalm, the fourteenth of St. John, the thirteenth of I Corinthians. It is available in New York Point, and Revised Braille. It weighs only one pound, is small



enough to be put into a man's overcoat pocket, and sells at a very small price. It is published by the American Bible Society and is the first such volume ever produced. The blind, as a rule, cannot meet the expense of these books, even when offered at cost. The Society depends upon the gifts of Christian people to make possible this service of love. For further information write the American Bible Society, Bible House, Astor Place, New York, N. Y.

OUTCOME OF ARBUCKLE CASE

The protest which arose all over the country, and especially through the churches, concerning the possibility of the return of Roscoe Arbuckle to the screen, has had a clear and unmistakable effect. According to an official communication to the Federal Council of the Churches from the Committee on Public Relations, which was appointed by Mr. Will Hays to advise with the Motion Picture Producers and Distributors of America, Mr. Arbuckle will not resume work as an actor, nor will the existing Arbuckle films be released.

In a letter under date of February 9th, Jason S. Joy, Executive Secretary of the Committee on Public Relations, wrote:

"Inasmuch as the members of the Federal Council of the Churches have expressed a national and, in many cases, a local interest in the Arbuckle matter, I wonder if you do not want to send definite word to them now concerning the conclusions finally reached. I make the suggestion also because we have received very many letters from individuals in your group and others, which it would be difficult, because of their number, to answer personally.

"The facts are these:

"1. The Arbuckle films in the vaults of the Famous Players-Lasky Corporation will not be released for exhibition.

"2. There are a very few Arbuckle films made several years ago which are owned outright by different individuals with whom we have no contact. These have appeared a few times in different places over the country in the last year and may possibly appear again, but this need give you no concern because they are very old and there are very few of them.

"3. Mr. Arbuckle, in accordance with his own statement of January 30th that he 'is done with acting,' will not resume work as an actor but signed a contract to help direct comedies."

THE CHURCH AND INDUSTRIAL WOMEN

At the notable Women's Industrial Conference, held by the Women's Bureau of the United States Department of Labor, January 11th, 12th, and 13th, for the purpose of discussing frankly the needs of women in industry, the Federal Council of the Churches was represented by Mrs. Worth M. Tippy.

The greatest discussion was upon the need of special legislation for women. There were varying points of view, but it was manifest that those who were themselves workers, those who were managers of labor and worked for labor, were unanimous in their belief that, for the present at least, special legislation is necessary.

Up to the present time church women, as church women, have been but little represented in the work which has been done for the rights and well being of women in the industries. This is not as it should be. The very great power of church women, working through their own societies and through committees yet to be set up needs to be exerted strongly in behalf of their sisters in industry.

CHURCHES OBSERVED RACE RELATIONS SUNDAY

The observance of Race Relations Sunday on February 11 was very extensive in both white and Negro churches. The leading newspapers of the nation gave the matter prominent space in their columns as shown by more than 100 clippings—including many editorials—from leading newspapers.

Letters from several local federations and councils of churches give details of how the churches gave attention to the day. In Kansas City, for example, a special race relations service was held in the afternoon with a joint program of representatives of white and Negro churches. The Secretary of the Council of Churches writes: "The spirit of the gathering was magnificent. The white chairman introduced the colored participants in the program and the colored chairman introduced the white people. Expressions of hope and desire on the part of both races for a better understanding have resulted in an invitation extended by one of the three Negro Ministerial Alliances, to me and to our Committee which was in charge of our part of this service, to sit in conference with them next Monday to consider what further steps if any can be taken." In Dayton, Ohio, the Grace M. E. Church (white), the largest church of that denomination in the city, and the McKinley M. E. Church (colored), had an exchange of choirs. In Omaha, Neb., several white and several Negro ministers exchanged pulpits, and one of the white Y. W. C. A. speakers addressed a Negro congregation. A great mass meeting was held in the afternoon where white and Negro ministers spoke.

Negro and White Church Leaders in Conference

AN all day conference, attended by a large group of white and Negro church leaders and social workers from eighteen cities was held on February 23rd, by the Commission on the Church and Race Relations, to consider the problems presented to the church by the extensive migration of Negro workers to Northern communities.

The findings of the Conference are, in part as follows:

FINDINGS

The large increase of Negro population in many northern centers that has already taken place, and the facts which indicate a probable large migration in the immediate future make additional action by white and Negro churches urgent.

I. We recommend that as rapidly as possible local federations or councils of churches, woman's missionary federations, and local church leaders, cooperate with other community agencies—social, civic, and commercial—to form general interracial committees in northern cities to deal with the questions of race relations.

II. The question of relations of the races has a fundamental religious significance and must be solved by application of the principles of brotherhood. We recommend, therefore, that these race relations committees and the church and other agencies bring the leaders of the two races into conference in order that they may get a better understanding of each other; that they may know the facts of their relations and may develop the attitude of cooperative goodwill. The white and colored leaders, through these channels, may work together not as independent races working separately each to its own advantage, but jointly as friendly neighbors of their common community. White and Negro ministers hold the key to this situation and upon them rests great responsibility for the initiative. The white and Negro churches can help Negroes to become related to the community on all sides of the common life.

III. We recommend that in every city some colored person or persons be definitely appointed as workers to aid Negro travelers and that this be done in cooperation with the National Travelers Aid Society; that definite arrangements be made for relating such travelers to the community through local churches or federations and councils of churches; and that special attention be given to locating them in suitable homes and neighborhoods.

IV. Realizing the vital relation between housing and family life and morals, we recommend that the churches encourage practical movements for improving conditions of housing among colored people, particularly the new migrants, by cooperating with authoritative agencies for housing betterment, and wherever necessary and practicable by promoting housing facilities.

V. We further recommend that these interracial committees in cooperation with all interested agencies promote employment of Negro newcomers by 1. Interviews with employers to open up new opportunities for Negro workers. 2. Keeping contacts with employers of Negro labor to advise on perplexing problems and to encourage further employment. 3. Talks to Negro workers themselves in churches and factory meetings about punctuality, regularity, attitude toward their work, and other items of efficiency. 4. Discussions before white church congregations, commercial and civic organizations concerning the usefulness of Negroes as workers and on

related subjects. 5. Presentation of the case of Negro workers in a favorable light through the newspapers.

We urge ministers of churches that have numbers of Negro newcomers to keep in touch with them at their places of work and to establish cordial relations with their employers.

VI. Religious advancement is undoubtedly fostered through leisure time activities. Therefore, we recommend:

1. That vigilance be exercised to see that Negroes may have access to public facilities for recreation and that when necessary such facilities be provided in neighborhoods where they live.

2. That colored people be stimulated to avail themselves of the advantages of parks, playgrounds, libraries, museums, etc.

3. That existing church property and equipment be used to greater extent for service of the people seven days of the week.

4. That community centers and parish houses be established wherever practicable.

5. That social programs be undertaken in churches, and that the use be made of suitable motion pictures, dramatics, and similar recreational features.

6. That efforts be made to see that the enforcement of municipal regulations for commercialized amusement centers frequented by Negro patrons is the same as that for places frequented by white patrons. Experience of many cities shows that this can be best accomplished by the action of interracial groups.

The churches of the two races have a challenge to free Negro residential neighborhoods from amusement agencies that link up with vice and to see that moral expectation and police protection shall be applied to Negro neighborhoods as to others.

7. That ministers give increased attention to their young people in recreation as well as in worship, and that some suitable man for leading the boys, and woman for leading the girls be designated to direct such work with the young people of the church.

VII. It is highly important that there be the closest cooperation between the churches and church agencies and community agencies.

IX. Worship and religious education for the newcomers is of first importance. We recommend, therefore

1. That special attention be given to provision of more church buildings and better equipment. The undesirable "house-front" and "store-front" places of worship spring up partly because more suitable places are not available. The fact that Negro churches are usually inadequate and poorly equipped to meet the present influx; and that in some places less than 40 per cent of the people are enrolled in church membership or attend church services, present a situation demanding serious consideration.

2. That cooperation and advice between white and Negro churches be encouraged for the better location of churches in the making of church-building programs, religious education programs, and in the equipment and operation of community centers, etc.

3. That the stronger churches give special attention in their plan of worship to the needs of migrants, giving them a share in it that will lead them to feel at home and will enable them to contribute to the life and service of the churches of their choice.

4. That churches of white membership be urged especially to help provide better training for Sunday School and other religious leaders and to give representatives from Negro churches larger participation in denominational and interdenominational conferences, institutes, and other meetings which will prove mutually helpful.

Some Books that Have Stirred and Helped

THE return of Miss A. Maude Royden to our country has attracted widespread interest. All who have heard her have felt in her a great and true leader, great in simplicity, in sympathy, in faith. Upon her return to London last spring, after attending the Convention of the Young Women's Christian Association at Hot Springs, Ark., she published her addresses at that convention under the title, "WOMEN AT THE WORLD'S CROSSROADS" (The Woman's Press, New York). It is not too much to say that it is the best book of the year for the woman who wants guidance in solving the problems the modern world has thrust upon her.

Now appears her "POLITICAL CHRISTIANITY" (G. P. Putnam's Sons, 1923) and again—as always—we are captivated by Miss Royden's winsomeness, directness and insight. Both in her person and in her writings she makes it easy to believe in goodness, in unselfishness, in God. These sermons help one also to new confidence in the Church, for they are an eloquent testimony to the possibility of preaching on social questions not simply by laying down "general principles" but by going on to show what they mean for specific issues.

She preaches directly on the Irish question, unemployment, the conditions of the Peace Treaty, disarmament, in such a way as to leave no doubt that these are spiritual questions. She does not shrink from clear moral protest against many policies of the existing British government. Her illustration of the impossibility of really preaching on charity to the starving children of Austria without preaching also on the selfishness and stupidity of the political decisions concerning Austria is a more convincing argument than any discussion on Church and State that we have ever read. Her appeal for a policy of forgiveness toward our national enemies instead of a policy of distributive justice—to say nothing of vindictiveness—and her insistence on the impossibility of hurting Germany without hurting ourselves are unforgettable. Would that we could learn the lesson!

HOW FREE CAN THE PREACHER BE?

The Lyman Beecher Lectures on Preaching have contributed to the American Church its best discussions of the ministry, and the present series by Dr. William P. Merrill, the gifted pastor of the Brick Presbyterian Church of New York is no exception. In "THE FREEDOM OF THE PREACHER" (Macmillan's, 1922) the many-sided functions of the minister as prophet, as preacher, as priest, as churchman, as administrator, as the inspirer of a better social and international order, are all knit together on the thread of the modern emphasis on freedom. The necessity of an atmosphere of freedom for the maintenance of the prophetic spirit; the indispensability of rigorous self-discipline—physical, moral, intellectual—to freedom in the pulpit; the perils and values of "free" worship as contrasted with liturgical are successively treated. The discussion of the intellectual freedom of the minister in the use of inherited creeds, and the unceasing effort to secure freedom from a deadening parish routine while not neglecting its duties, appear as an unconscious transcript of the author's own remarkable experience. To the present reviewer the chapter on the struggle of the minister to secure a proper freedom in dealing with economic

and industrial questions is less satisfying than the rest of a very satisfying book. We fear that the preaching of "general principles and ideals" rather than "specific applications" is too apt to result in the setting up of a pretty picture on Sunday which is easily ignored on Monday.

UNSHAKABLE CHRISTIANITY

If anyone who thinks that Dr. Harry Emerson Fosdick is disturbing the foundations of Christian faith would read his "CHRISTIANITY AND PROGRESS" (Revell's, 1922) we do not believe he could any longer cherish such a notion. Dr. Fosdick here displays at his best that rare combination of spiritual insight and searching intellectual analysis which has given him a unique place in the life of the American Church. Unflinchingly he faces the problems which confront us because of the modern conception of progress in every realm, including religion, traverses the fields of doubt and questioning and leads us out into the clear sunlight of an unshakable Christian faith. To use Dr. Fosdick's figure, we no longer see Christianity as "a pond around which once for all a man can walk and take its measure, a final and completed whole," but "a river which, maintaining still reliance upon the historic springs from which it flows, gathers in new tributaries on its course and is itself a changing, growing and progressive movement." Especially notable is the closing chapter. We have never seen elsewhere so lucid and convincing an exposition of the fact that only faith in the God whom Christ reveals can give us spiritual stability in a changing world.

OUTSPOKEN AND WELL-SPOKEN

Bernard Shaw, reviewing Dean W. R. Inge's second series of "OUTSPOKEN ESSAYS" (Longmans Green Co.) declares that in a book of 275 pages "the number of passages which call for notes of pure admiration is considerably more than 275"! We agree. The volume is crammed with brilliant sentences. To read it is an intellectual tonic.

It is easy to see why the author bears the sobriquet of "the gloomy dean." His essays on social questions are sobering, especially the three essays on "The Dilemma of Civilization," "Eugenics" and "The White Man and His Rivals." There is no shallow optimism. His gloominess, one feels, is not merely temperamental—it rests on an open-eyed understanding of the world.

His "Confessio Fidel," the statement of the belief of a Christian Platonist, is a most remarkable theological essay which one feels a deep satisfaction at having read. Other chapters give his Hibbert Lectures on "The State, Visible and Invisible," the Romanes Lecture on "The Idea of Progress," the Rede lecture on "The Victorian Age." One epigram in his Hibbert lectures especially haunts us: "A good government remains the greatest of human blessings and no nation has ever enjoyed it." But at times one begs leave to differ sharply, as when he says that the conscientious objector in war-time should be put in jail and then proceeds to argue that if "the state has exceeded its rights by prohibiting some harmless act, such as the consumption of alcohol," which he regards as mere impertinence on the part of the state, "smuggling is morally justifiable."

"THE FINALITY OF CHRIST"

The sermons bearing this general title (Doran's, 1922) by Dr. W. E. Orchard, one of England's most remarkable preachers, represent the many-sidedness of his character and interests. The volume opens with a vigorous social note. In "The Economics of the Incarnation," based on an exposition of Paul's saying that "though He was rich yet for your sakes He became poor," he presents an incisive discussion of wealth and poverty in the modern world and a moral indictment of the economic order. Side by side with it are sermons on "The Necessity of Confession," with specific counsel in the matter of self-examination and the practice of the confessional, and on "The Revival of Catholicism," expounding the author's views of Protestantism as inimical to the corporate sense of Christianity, the rehabilitation of Catholicism and the synthesis of the two branches of Christianity. Best of all is the closing sermon, from which the volume takes its name, analyzing in a masterful way the sense in which we may speak of the "finality" of the Christian religion.

"FIRST AID TO PARENTS"

"How shall we begin to teach religion to the little children?" is a question that is constantly asked of the pastor by earnest parents. Two Scribner publications which have lately come to the attention of the Editor are commended without qualification.

"A COURSE FOR BEGINNERS IN RELIGIOUS EDUCATION," by Miss Mary Rankin (Charles Scribner's Sons) is the kind of help for which many parents are seeking. Miss Rankin's rich experience in Teacher's College has fitted her to render a unique service. While designed for use in the Sunday School kindergarten, the volume is equally valuable for use in the home. The stories, the songs, the suggestions for things for the child to do, are admirable in every way.

"THE CHILDREN'S BIBLE," translated and arranged by Henry A. Sherman and Charles Foster Kent (Charles Scribner's Sons, 1922) is a piece of work which, so far as we know, is simply unapproached in excellence. It is superbly artistic; the binding, the type, the thirty-two illustrations, among which are twelve paintings in color by W. L. Taylor, all combine to make a beautiful product. It is at once dignified and simple in style, keeping as closely to the familiar King James' Version as the special use of the book by children warrants. In its selection of the passages to be included, it presents the materials of largest religious value for children. The titles of the sections are charming in their simplicity and colorfulness.

A third volume that will be of help is "THE UNSEEN SIDE OF CHILD LIFE," by Elizabeth Harrison (Macmillan's, 1922) which undertakes to show how children can be freed from many of the limitations of inherited traits or unfavorable environment and be led into self-control. Especially valuable are the concrete illustrations of the ways in which parents have dealt wisely (or wrongly) with very little children, from the standpoint of helping the child to control his own body and to develop the moral and spiritual life. Particular attention is given to the relation between physical well-being and spiritual and to the importance of the vague but vital thing called "spiritual atmosphere" in the nursery.

A CANDID STUDY OF LOVE AND MARRIAGE

Fragmentary and disconnected as are Mrs. Havlock Ellis' essays on "THE NEW HORIZON IN LOVE AND LIFE" (A. and C. Black, London) they reveal a spirit of rare insight, sincerity and courage. One cannot read them without feeling that most of the criticism of her was due to misunderstanding. In any case, one should welcome these frank discussions of sex and love and marriage and the place of women in the modern world, even if he sharply disagrees. Nothing is more needed than honest and candid discussions of these subjects which in the Church are all too often treated in easy generalities or else passed over in silence.

The second part of the volume, dealing with economic and industrial and political questions, reveals another rich side of Mrs. Ellis' forward-looking mind, less known to the average reader. The final chapter, on "The Philosophy of Happiness," is one of the most beautiful passages we have read in many a day, and searching of the conscience also—as this passage testifies: "The day is not only coming but is actually here, when to live in luxury while one human creature lacks either bread or joy can only be crucifixion to the spiritual man."

A MONUMENT TO SERVICE

If any defense of the Young Men's Christian Association against the unwarranted attacks made upon it at the close of the war were needed, it is surely found in "SERVICE WITH FIGHTING MEN" (Association Press). Not that it sets out to be a "defense." These two large volumes are rather a solid presentation of facts. They constitute an historic document of great value, including a wealth of documents and original material. Yet the story is readable, forceful and convincing. One comes away from even a casual perusal with a feeling of the vastness and the significance of the Y. M. C. A.'s program and an unbounded appreciation that the Protestant Churches had such an agency to work in their name during the war. One may take new courage for the future of the Church from the evidences of vitality and power in the Church as revealed in this story.

Mr. Harris has done a superb editorial work.

INTERPRETING THE AMERICAN CHURCH

For a simple, brief and lucid summary of the movement toward unity among the Churches one could not ask a better volume than Dr. Frederick Lynch's lectures on "THE CHRISTIAN UNITY MOVEMENT IN AMERICA" (James Clarke & Co., London) delivered at Upsala University and the University of Copenhagen last May.

"With the exception of the two or three really radical interpretations of the Christian faith and the nature of the Church which separate Protestants and Catholics," Dr. Lynch insists, "there are no distinctions that might be called of the essence of the faith." Concerning the work of the Federal Council he speaks with more than generous appreciation: "Nothing has done so much to generate the spirit of brotherhood, to turn the mind of the brethren from the denomination to the Kingdom of God and to bring about that mutual understanding and acquaintance which must precede and be a vital part of any organic union of the Churches."

We like especially the final word. After weighing all the obstacles, the author concludes: "It may be that some day the Church will be suddenly caught of some passionate, burning enthusiasm for Christ and His Kingdom and suddenly find itself one where in vain it had tried to make itself one."

S. M. C.

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